



A Course In Miracles

MINI
GUIDE
for
TEACHING
to
LEARN

by J. Merton

III

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Mini-Guide

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Preface

This is a portable guide for use by those assisting any one in applying the lessons in the *Workbook for Students of A Course In Miracles*.

Comments regarding Initial Considerations open the guide, followed by a set of Special Ideas extracts. A complete Manual for Teachers, listing of the Lesson Ideas and outline of the Text is included.

The final sections consist of an Expanded Lexicon based on actual *Course* extracts, and a discussion covering various aspects of the Ancient Basis of the *Course*.

Just as the practice of Buddhism is not about Buddhism itself, the practice of A Course In Miracles is not about the Text, Lessons or Manual. The practice is about deep ethics and awakening and the end of suffering, and not about anything else. After the Last Step emerges, the mythology and theology are important only in a teaching situation.

Misled souls who are merely tinkering, by only reading and talking about the *Course*, and not working the lessons, could still make use of this Guide. You should understand that with such a superficial approach you will never achieve Clear Eyes or a Body Full of Light. (Matt. 6:22) The Last Step will not occur.

The emphasis here is simple and clear:
The *Course* don't work unless you *Work* it.

May all Seekers become Workers !!!

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Initial Considerations

*In some cases,
it may be helpful for the pupil
to read the [teachers] manual first.
Others might do better
to begin with the workbook.
Still others may need to start at
the more abstract level of the text.*

(Manual §29)

The Most Important Meaning

The *Course* equates meaning with purpose. If a thing or a concept has a purpose, this must also be its meaning. The purpose of the *Course* is to spend a year in preparation for an event referred to as the "Final Step," that God promises "to take himself." This, therefore, is the meaning of the *Course*.

Manic monologues mulling metaphysical minutiae have no place in the *Text*, *Workbook* or *Manual*. An analysis of the material, being a single individual's point of view, is of value strictly to the writer and no one else. The student should just work the Lessons.

The foundation of *A Course In Miracles* is that the brain injects misinterpretation into your perception and fogs the world, causing you to *not* see things as they are. This creates personal suffering and social problems. The approach is the totally consistent application of a few very basic ideas, such as:

- Rememberance.
- Be kind to all who do not deserve.
- Be peace; never defend.
- Be quiet; don't do, listen.
- Focus is paramount.

The *Course* is Not for Everyone

This program is intended for those lucky souls with deep yearnings about where they come from, who they are and what's it all about.

The *Course* is ***quite difficult*** to successfully complete. This style of program is typically several years in duration. As presented here, it is designed to produce a break-thru in only 360 days. These practices require an extreme level of dedication. A superficial approach will never produce long term radical transformation. The *Course* don't Work unless they *Work* it.

Some people could benefit to some extent from the Course, but should consider a term of therapy prior to working the Lessons. Symptoms pointing to a need for remedial work include anxiety, depression, narcissism, mood swings and syndromes too numerous to mention. Basically, if your life is somewhat dysfunctional, you are likely not ready for the Course.

An important point:

The Mirror of Truth in the Lessons can reveal unsettling things to the student. There have been suicides allegedly attributed to the Course. These cases most likely represent pre-existing depression or neurosis issues, and are not typical. The point is that, if someone does get uncomfortable during the Course, they should STOP and talk to someone immediately.

General Elements of Practice

For the year that the Course requires, seriously consider the following:

- Dispense with unnecessary responsibilities. Put hobbies aside. Do *nothing* this year that can be put off until the following year.
- Don't read books or magazines or watch TV. This is especially important if any of these things are compulsions.
- It is absolutely necessary, without exception, to take these Ideas out into the world of people and *apply* them.
- Arrange for uninterrupted solitude, preferably an hour in the morning and one-half hour or so close to bed time.
- Some lessons indicate exceptions, and these must be followed.

Stated; not always re-emphasized:

When you fail to comply with the requirements of this course, you have merely made a mistake. This calls for correction, and for nothing else. (Lesson #95)

There are important points mentioned in the Lessons that are not always repeated. It is easy to miss these details.

- The Course absolutely pleads for as much attention (focus) as possible. Salvation is free; attention (focus) must be paid for (in energy).
- Mind searching exercises are to be slow and deliberate; lessons should be approached methodically. *With focus.*
- Many lessons are "observe and say idea" sessions; this observation must be focused.

- When the Idea is to be repeated frequently, it is to be in a casual manner. It should not be used as a mantra.
- The idea may be used thru the day to dissolve temptation. This is for every example and always.
- Beginning with Lesson #45, directed sitting practice is specified. Regardless of content, stopping the internal dialogue is essential.
- The exercises should **not** become ritualistic. (Lesson #1) Ritual is a regression and can easily become little different than idol worship.

Meditation

Meditation is a universal and effective psychological practice. Unfortunately, the word comes pre-charged with media misuse.

1. 'Meditation' formerly meant "deliberate *contemplation*." This never indicates a relaxed stupor or 'going into Alpha' or any other non-contemplative nonsense.
2. Then there is 'focus' or 'attention,' which *never* exclusively means contemplation. This also never indicates a relaxed stupor or any other non-focusing practice.

The *Course* lessons obviously use *both* ideas many times, and it is critical to comprehend the difference. Basically:

- Focus is impossible if the internal dialogue operates. Practices require inner quiet.
- Contemplation is fruitless without focus. This is a different process and result than simple focus.

The word 'meditation' occurs *three* times in the *Course*:

1. A simply reference to procedure. (Lesson #124)
2. "A lifetime of ... meditation (Text Ch. 18, §7)

3. One instance was replaced by the word "salvation."
~~Meditation~~ Salvation is a collaborative venture. (Text Ch. 4, §7, par. 8)

Rememberance

This is a fitting term because the hard part is *remembering* to Be it. In summary this method consists of being all of the following all of the time and all at the same time:

Purpose	Blessing
Attention	Gratitude
State Aware	Unity
Vigilance	Delight
Strength	Perseverance

The practice of Rememberance must be from the time you awake until the time you awake, then repeated; daily.

Attack Thoughts

These include anger (no be kind), contempt (hate of gratitude), and annoyance (hidden fear).

1. Conflict is the most obvious illusion. Totally eliminate every single conflict word from your vocabulary.
2. Remember the Invulnerability of Self. The true-you cannot be harmed in any way.
3. Show gratitude for what you *dislike*. Contempt is a most subtle influence and requires the utmost diligence.
4. See conflict as the only *problem*; everything else is an issue concealing an illusion which requires dissolution.

The Infernal Internal (Dialogue)

Do not allow your intent to waver in the face of distracting thoughts. Replace them with determination to succeed. (2nd Lesson Review)

The internal dialogue will rebel at attempts to suppress it. It thrives on conflict and *must be silenced gently*. This requires perseverance. Stop it over and over and over. This must be done to escape the darkness. (Lesson #44)

Often inferred, or alluded to, but not always explicitly stated, is the value in directing attention to the **hearing**. In addition, unless directed to close the eyes, sitting with half-closed eyes assists with attaining the state you seek.

Focus

Everything has been said already. Unfortunately, since no one listens, we must always begin again.

The following covers some of the technique; other mentions are typically variations of these. See the Lexicon.

1. Make no effort to think of anything. Try, instead, to get a sense of turning inward, past all the idle thoughts of the world. (Lesson #41)
2. Realize that, whatever forms thoughts may take, they have no meaning and no power. (Lesson # 44)
3. See also Lesson #s 42-43, 50, 61, 62, 65, 67.

Additions

The *Course* is a unified thought system in which nothing is lacking that is needed, and nothing is included that is contradictory or irrelevant. (Lesson #42)

Journaling – This is an excellent way for one to escalate the process of the Work. Dozens of books have been written on the process of journaling.

Pocket timer -- A number of Lessons call for designated stops. (Lesson #20 is the first.) It can be literally impossible to remember to do this. The issue can sometimes be resolved with a pocket size timer.

Special Idea

Extracts

*This is a special curriculum,
intended for teachers of a special form
of the universal course.*

(Manual §1)

Stages of the Teacher (Manual §4)

Just below the paragraph on 'Trust' is a sequence that one progresses thru in their quest. Each stage is referred to as a "Period," as follows:

1. Of undoing.
Usually painful; external circumstances adjusted.
2. Of sorting out.
Assessing motives in extension of stage one.
3. Of relinquishment.
Releasing the useless begins to bring relief.
4. Of settling down.
A time of contemplation and simplification.
5. Of unsettling.
The wrinkles in one's approach are smoothed.
6. Of achievement.
Carbon of work becomes diamond of learning.
7. Heaven is open and easy.
Welcome Home.

Ideas Toward Salvation

All of the following carry the same exact basic meaning:

- Salvation is simple. (Lesson # 76-77 & Txt, Ch. 31)
- Our holiness is our salvation. (Lesson #58)
- Forgiveness can be called salvation. (Lesson #46, 62)
- For two people to lose sight of separate interests, if only for a moment, is enough. Salvation has come. (Manual §3)
- We escape from this world by giving up attack thoughts. Here lies salvation, and nowhere else. (Lesson #55)
- All things I think I see reflect ideas; this is salvation's keynote. (Lesson #325)
- Salvation requires the acceptance of only one thought; We are as created, not what we made. (Lesson #93)
- The secret of salvation is but this: that you are doing this unto yourself. (Text Ch. 27, §8)
- Salvation is rebirth of the idea no one can lose for anyone to gain. (Text Ch. 25, §8)
- Salvation is for the mind, and it is attained through peace. (Text Ch. 12, §1)

I see only the past (Lesson #7)

This is an extremely important concept in the *Course*. Random memory dumps to the brain's various processing networks pollutes our sense of meaning. This phenomena causes us to unconsciously add semi-random nonsense, illusion and other insanity into our optic interpretation system. The result constitutes the literal, and **not** metaphorical, injection of misinterpretation. This is not the only mechanism of the **Veil**, but it is a very significant one and it feeds other components. This is also part of the process that leads to unconsciousness justification of defense. Early on, in Lesson 7, the results of seeing the past are catalogued. This is the reason why:

- Nothing I see means anything.
- I give all I see all the meaning it has for me.
- I do not understand anything I see.
- My thoughts do not mean anything
- My thoughts are like the things I see.
- I am never upset for the reason I think.
- I am upset because I see what is not there.

(The concept is elaborated in Lesson #s 8 & 9.)

Principles of Miracle Workers (Text Ch. 2 §6)

1. Miracle abolishes the need for low-order concerns. It is an out of pattern time interval. Ordinary considerations of time and space do not apply.
2. A clear distinction between what is created and what is made is essential. All forms of healing rest on this fundamental correction in level perception.
3. Never confuse right- and wrong- mindedness. Responding to any error with anything except a desire to heal is an expression of this confusion.
4. The miracle is always a denial of error and an affirmation of the truth. Only right-mindedness can correct in a way that has any real effect. What has no real effect has no existence.
5. The level-adjustment power of the miracle induces the right perception. Until this has occurred healing cannot be understood. Forgiveness is empty unless it entails correction.
6. Miracle-minded forgiveness is only correction. It has no element of judgment. To say "forgive them for they know not what they do" in no way evaluates what they do. It is an appeal to heal minds, with no reference to the outcome of the error.
7. The injunction "Be of one mind" is the statement for revelation-readiness. My request "Do this in remembrance of me" is the appeal for cooperation from miracle workers. The two statements are not in the same order of reality. Only the latter involves an awareness of time. In time we exist for and with each other. In timelessness we coexist with God.

8. You can do much on behalf of your own healing and that of others if you think in this way:

I am here only to be truly helpful.

I am here to represent him who sent me.

I do not have to worry about what to say or what to do,
because he who sent me will direct me.

I am content to be wherever he wishes, knowing he goes
there with me.

I will be healed as I let Him teach me to heal.

Rules for Decision (Text Ch. 30 §2)

Decisions are continuous. You do not always know when you are making them. With a little practice with the ones you recognize, a set begins to form which sees you through the rest.

1. Today, make no decisions by yourself. You are choosing not to be the judge of what to do. It must also mean you will not judge situations.
2. At any time you have a quiet moment for reflection, tell yourself the kind of day you want. If you make **no** decisions by yourself, this is the day that will be given you.
3. If you feel yourself unwilling to sit by and ask to have the answer given you, this means you have decided by yourself, and cannot see the question. Say:
I have no question. I forgot what to decide.

4. If you are so unwilling to receive you cannot even let your question go, you can begin to change your mind with this:
I can decide I do not like what I feel now.
5. Having decided that you do not like the way you feel, what could be easier than to continue with:
I hope I have been wrong.
6. This tiny grain of wisdom will suffice to take you further. You are not coerced, but merely hope to get a thing you want. And you can say in perfect honesty:
I want another way to look at this.
7. Acknowledge lack of opposition to be helped. It is a statement of an open mind, not certain yet, but willing to be shown:
Perhaps there is another way to look at this.
What can I lose by asking?

Origins of Separation (Text Ch. 2 §1)

1. You believe that what God created can be changed by your own mind.
2. You believe that what is perfect can be rendered imperfect or lacking.
3. You believe that you can distort the creations of God, including yourself.
4. You believe that you can create yourself, and that the direction of your own creation is up to you.

Lessons of the Holy Spirit (Text Ch. 6)

1. To have, give all to all.
Still strongly aware of the ego in yourself, and responding primarily to the ego in others, you are being taught to react to both as if what you do believe is not true. (§8)
2. To have peace, teach peace to learn it.
This is still a preliminary step, since having and being are still not equated. It is, however, more advanced than the first step, which is really only the beginning of the thought reversal. This is a positive affirmation of what you want. (§8)
3. Be vigilant only for God and His Kingdom.
This is a major step toward fundamental change. Yet it still has an aspect of thought reversal. (§9)

Obstacles to Peace (Text Ch. 19)

The peace that already lies within us must expand, and then flow across the obstacles that we place (§4). These concepts each flow into the next. The obstacles are:

1. **The Desire to Get Rid of It** (§5) – Peace cannot extend unless you keep it. You are its tranquil dwelling from which it gently reaches out. It radiates to call others. The Holy Spirit's purpose rests in peace within you. Yet you are still unwilling to let it join you wholly.

2. **The Belief that the Body is Valuable** (§7) - Where guilt holds sway, peace is not wanted. The messengers are sent beyond the body, calling the mind to join in holy communion and be at peace. You paid dearly for illusions, and nothing you paid for brought peace.
3. **The Attraction of Death** (§9) - You must learn more about this strange devotion. Ego's mourning, plodding heavily away from life, dragging chains in a slow procession that honors the grim master, lord of death. Touch with forgiveness and watch the chains fall away.
4. **The Fear of God** (§11) - This is the darkest veil, upheld by the belief in death. It seems the world will abandon you if you raise your eyes. Yet all that will occur is you will leave the false world forever.

Generically, and in combination of the above, the obstacle is the **Veil** itself. (§12 & See Lexicon)

Laws of Chaos (Text Ch. 23 §3)

The laws of chaos govern all illusions.

1. The truth is different for everyone.
This maintains that all are separate and has a different set of thoughts that set him off from others.
2. Everyone must sin, and deserves attack and death.
This is closely related to the first principle, and demands that errors call for punishment and not correction.

3. God must accept His Son's belief in what he is, and hate him for it.
The fear of God is reinforced. There can be no release and no escape. Atonement is a myth, and vengeance, not forgiveness, is the Will of God.
4. You have what you have taken.
Another's loss becomes your gain, and you fail to recognize that you can never take away save from yourself.
5. There is a substitute for love.
This is the magic that will cure all of your pain; the missing factor in your madness that makes it "sane."
"This is the reason why you must attack. Here is what makes your vengeance justified.

END OF SPECIAL IDEA EXTRACTS

The
Manual for Teachers

*A Teacher of God
cannot claim that title
until he has gone through the workbook.*
(Man §16)

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Introduction

Note: While it may be tempting to provide commentary to some of the initially cryptic passages in this section, this could defeat the purpose. The *Manual* is here to encourage contemplation rather than eliciting comment. Please exercise caution in paraphrasing what you encounter.

The role of teaching and learning is actually reversed in the thinking of the world. The reversal is characteristic. It seems as if the teacher and the learner are separated, the teacher giving something to the learner rather than to himself.

Further, the act of teaching is regarded as a special activity, in which one engages only a relatively small proportion of one's time. The course, on the other hand, emphasizes that to teach is to learn, so that teacher and learner are the same. It also emphasizes that teaching is a constant process; it goes on every moment of the day, and continues into sleeping thoughts as well.

To teach is to demonstrate. There are only two thought systems, and you demonstrate that you believe one or the other is true all the time. From your demonstration others learn, and so do you. The question is not whether you will teach, for in that there is no choice.

The purpose of the course might be said to provide you with a means of choosing what you want to teach on the basis of what you want to learn. You cannot give to someone else, but only to yourself, and this you learn through teaching.

Teaching is but a call to witnesses to attest to what you believe. It is a method of conversion. This is not done by words alone. Any situation must be to you a chance to teach others what you are, and what they are to you. No more than that, but also never less.

The curriculum you set up is therefore determined exclusively by what you think you are, and what you believe the relationship of others is to you. In the formal teaching situation, these questions may be totally unrelated to what you think you are teaching. Yet it is impossible not to use the content of any situation on behalf of what you really teach, and therefore really learn.

To this the verbal content of your teaching is quite irrelevant. It may coincide with it, or it may not. It is the teaching underlying what you say that teaches you. Teaching but reinforces what you believe about yourself. Its fundamental purpose is to diminish self-doubt. This does not mean that the self you are trying to protect is real. But it does mean that the self you think is real is what you teach.

This is inevitable. There is no escape from it. How could it be otherwise? Everyone who follows the world's curriculum, and everyone here does follow it until he changes his mind, teaches solely to convince himself that he is what he is not. Herein is the purpose of the world.

What else, then, would its curriculum be? Into this hopeless and closed learning situation, which teaches nothing but despair and death, God sends His teachers. And as they teach His lessons of joy and hope, their learning finally becomes complete.

Except for God's teachers there would be little hope of salvation, for the world of sin would seem forever real. The self-deceiving must deceive, for they must teach deception. And what else is hell?

This is a manual for the teachers of God. They are not perfect, or they would not be here. Yet it is their mission to become perfect here, and so they teach perfection over and over, in many, many ways, until they have learned it.

And then they are seen no more, although their thoughts remain a source of strength and truth forever.

Who are they? How are they chosen? What do they do? How can they work out their own salvation and the salvation of the world? This manual attempts to answer these questions.

Section 1 - Who Are God's Teachers?

A teacher of God is anyone who chooses to be one. His qualifications consist solely in this; somehow, somewhere he has made a deliberate choice in which he did not see his interests as apart from someone else's. Once he has done that, his road is established and his direction is sure. A light has entered the darkness.

It may be a single light, but that is enough. He has entered an agreement with God even if he does not yet believe in Him. He has become a bringer of salvation. He has become a teacher of God.

They come from all over the world. They come from all religions and from no religion. They are the ones who have answered. The Call is universal. It goes on all the time everywhere.

It calls for teachers to speak for It and redeem the world. Many hear It, but few will answer. Yet it is all a matter of time. Everyone will answer in the end, but the end can be a long, long way off. It is because of this that the plan of the teachers was established. Their function is to save time. Each one begins as a single light, but with the Call at its center it is a light that cannot be limited. And each one saves a thousand years of time as the world judges it. To the Call Itself time has no meaning.

There is a course for every teacher of God. The form of the course varies greatly. So do the particular teaching aids involved. But the content of the course never changes. Its central theme is always, "God's Son is guiltless, and in his innocence is his salvation."

It can be taught by actions or thoughts; in words or soundlessly; in any language or in no language; in any place or time or manner. It does not matter who the teacher was before he heard the Call. He has become a savior by his answering. He has seen someone else as himself. He has therefore found his own salvation and the salvation of the world. In his rebirth is the world reborn.

This is a manual for a special curriculum, intended for teachers of a special form of the universal course. There are many thousands of other forms, all with the same outcome. They merely save time. Yet it is time alone that winds on wearily, and the world is very tired now. It is old and worn and without hope.

There was never a question of outcome, for what can change the Will of God? But time, with its illusions of change and death, wears out the world and all things in it. Yet time has an ending, and it is this that the teachers of God are appointed to bring about. For time is in their hands. Such was their choice, and it is given them.

Section 2 - Who Are Their Pupils?

Certain pupils have been assigned to each of God's teachers, and they will begin to look for him as soon as he has answered the Call. They were chosen for him because the form of the universal curriculum that he will teach is best for them in view of their level of understanding. His pupils have been waiting for him, for his coming is certain. Again, it is only a matter of time. Once he has chosen to

fulfill his role, they are ready to fulfill theirs. Time waits on his choice, but not on whom he will serve. When he is ready to learn, the opportunities to teach will be provided for him.

In order to understand the teaching-learning plan of salvation, it is necessary to grasp the concept of time that the course sets forth. Atonement corrects illusions, not truth. Therefore, it corrects what never was. Further, the plan for this correction was established and completed simultaneously, for the Will of God is entirely apart from time. So is all reality, being of Him. The instant the idea of separation entered the mind of God's Son, in that same instant was God's Answer given. In time this happened very long ago. In reality it never happened at all.

The world of time is the world of illusion. What happened long ago seems to be happening now. Choices made long since appear to be open; yet to be made. What has been learned and understood and long ago passed by is looked upon as a new thought, a fresh idea, a different approach. Because your will is free you can accept what has already happened at any time you choose, and only then will you realize that it was always there. As the course emphasizes, you are not free to choose the curriculum, or even the form in which you will learn it. You are free, however, to decide when you want to learn it. And as you accept it, it is already learned.

Time really, then, goes backward to an instant so ancient that it is beyond all memory, and past even the possibility of remembering. Yet because it is an instant that is relived again and again and still again, it seems to be now. And thus it is that pupil and teacher seem to come together in the present, finding each other as if they had not met before. The pupil comes at the right time to the right place. This is inevitable, because he made the right choice

in that ancient instant which he now relives. So has the teacher, too, made an inevitable choice out of an ancient past. God's Will in everything but seems to take time in the working-out. What could delay the power of eternity?

When pupil and teacher come together, a teaching-learning situation begins. For the teacher is not really the one who does the teaching. God's Teacher speaks to any two who join together for learning purposes. The relationship is holy because of that purpose, and God has promised to send His Spirit into any holy relationship. In the teaching-learning situation, each one learns that giving and receiving are the same. The demarcations they have drawn between their roles, their minds, their bodies, their needs, their interests, and all the differences they thought separated them from one another, fade and grow dim and disappear. Those who would learn the same course share one interest and one goal. And thus he who was the learner becomes a teacher of God himself, for he has made the one decision that gave his teacher to him. He has seen in another person the same interests as his own.

Section 3 - What Are the Levels of Teaching?

The teachers of God have no set teaching level. Each teaching-learning situation involves a different relationship at the beginning, although the ultimate goal is always the same; to make of the relationship a holy relationship, in which both can look upon the Son of God as sinless. There is no one from whom a teacher of God cannot learn, so there is no one whom he cannot teach. However, from a practical point of view he cannot meet everyone, nor can everyone find him. Therefore, the plan includes very specific contacts to be made for each teacher of God. There are no accidents in salvation. Those who are to

meet will meet, because together they have the potential for a holy relationship. They are ready for each other.

The simplest level of teaching appears to be quite superficial. It consists of what seem to be very casual encounters; a "chance" meeting of two apparent strangers in an elevator, a child who is not looking where he is going running into an adult by chance, two students happening to walk home together. These are not chance encounters. Each of them has the potential for becoming a teaching-learning situation. Perhaps the seeming strangers in the elevator will smile to one another, perhaps the adult will not scold the child for bumping into him; perhaps the students will become friends. Even at the level of the most casual encounter, it is possible for two people to lose sight of separate interests, if only for a moment. That moment will be enough. Salvation has come.

It is difficult to understand that levels of teaching the universal course is a concept as meaningless in reality as is time. The illusion of one permits the illusion of the other. In time, the teacher of God seems to begin to change his mind about the world with a single decision, and then learns more and more about the new direction as he teaches it. We have covered the illusion of time already, but the illusion of levels of teaching seems to be something different. Perhaps the best way to demonstrate that these levels cannot exist is simply to say that any level of the teaching-learning situation is part of God's plan for Atonement, and His plan can have no levels, being a reflection of His Will. Salvation is always ready and always there. God's teachers work at different levels, but the result is always the same.

Each teaching-learning situation is maximal in the sense that each person involved will learn the most that he can from the other person at that time. In this sense, and in

this sense only, we can speak of levels of teaching. Using the term in this way, the second level of teaching is a more sustained relationship, in which, for a time, two people enter into a fairly intense teaching-learning situation and then appear to separate. As with the first level, these meetings are not accidental, nor is what appears to be the end of the relationship a real end. Again, each has learned the most he can at the time. Yet all who meet will someday meet again, for it is the destiny of all relationships to become holy. God is not mistaken in His Son.

The third level of teaching occurs in relationships which, once they are formed, are lifelong. These are teaching-learning situations in which each person is given a chosen learning partner who presents him with unlimited opportunities for learning. These relationships are generally few, because their existence implies that those involved have reached a stage simultaneously in which the teaching-learning balance is actually perfect.

This does not mean that they necessarily recognize this; in fact, they generally do not. They may even be quite hostile to each other for some time, and perhaps for life. Yet should they decide to learn it, the perfect lesson is before them and can be learned. And if they decide to learn that lesson, they become the saviors of the teachers who falter and may even seem to fail. No teacher of God can fail to find the Help he needs.

Section 4 - What Are the Characteristics of God's Teachers?

The surface traits of God's teachers are not at all alike. They do not look alike to the body's eyes, they come from vastly different backgrounds, their experiences of the world vary greatly, and their superficial "personalities" are

quite distinct. Nor, at the beginning stages of their functioning as teachers of God, have they as yet acquired the deeper characteristics that will establish them as what they are. God gives special gifts to His teachers, because they have a special role in His plan for Atonement. Their specialness is, of course, only temporary; set in time as a means of leading out of time. These special gifts, born in the holy relationship toward which the teaching-learning situation is geared, become characteristic of all teachers of God who have advanced in their own learning. In this respect they are all alike.

All differences among the Sons of God are temporary. Nevertheless, in time it can be said that the advanced teachers of God have the following characteristics:

Trust

This is the foundation on which their ability to fulfill their function rests. Perception is the result of learning. In fact, perception is learning, because cause and effect are never separated. The teachers of God have trust in the world, because they have learned it is not governed by the laws the world made up. It is governed by a power that is in them but not of them. It is this power that keeps all things safe. It is through this power that the teachers of God look on a forgiven world.

When this power has once been experienced, it is impossible to trust one's own petty strength again. Who would attempt to fly with the tiny wings of a sparrow when the mighty power of an eagle has been given him? And who would place his faith in the shabby offerings of the ego when the gifts of God are laid before him? What is it that induces them to make the shift?

First, they must go through what might be called "a period of undoing." This need not be painful, but it usually

is so experienced. It seems as if things are being taken away, and it is rarely understood initially that their lack of value is merely being recognized. How can lack of value be perceived unless the perceiver is in a position where he must see things in a different light? He is not yet at a point at which he can make the shift entirely internally. And so the plan will sometimes call for changes in what seem to be external circumstances. These changes are always helpful. When the teacher of God has learned that much, he goes on to the **second stage**.

Next, the teacher of God must go through "a period of sorting out." This is always somewhat difficult because, having learned that the changes in his life are always helpful, he must now decide all things on the basis of whether they increase the helpfulness or hamper it. He will find that many, if not most of the things he valued before will merely hinder his ability to transfer what he has learned to new situations as they arise. Because he has valued what is really valueless, he will not generalize the lesson for fear of loss and sacrifice. It takes great learning to understand that all things, events, encounters and circumstances are helpful. It is only to the extent to which they are helpful that any degree of reality should be accorded them in this world of illusion. The word "value" can apply to nothing else.

The **third stage** through which the teacher of God must go can be called "a period of relinquishment." If this is interpreted as giving up the desirable, it will engender enormous conflict. Few teachers of God escape this distress entirely. There is, however, no point in sorting out the valuable from the valueless unless the next obvious step is taken. Therefore, the period of overlap is apt to be one in which the teacher of God feels called upon to sacrifice his own best interests on behalf of truth. He has

not realized as yet how wholly impossible such a demand would be. He can learn this only as he actually does give up the valueless. Through this, he learns that where he anticipated grief, he finds a happy lightheartedness instead; where he thought something was asked of him, he finds a gift bestowed on him.

Now comes "a period of settling down." This is a quiet time, in which the teacher of God rests a while in reasonable peace. Now he consolidates his learning. Now he begins to see the transfer value of what he has learned. Its potential is literally staggering, and the teacher of God is now at the point in his progress at which he sees in it his whole way out. "Give up what you do not want, and keep what you do." How simple is the obvious! And how easy to do! The teacher of God needs this period of respite. He has not yet come as far as he thinks. Yet when he is ready to go on, he goes with mighty companions beside him. Now he rests a while, and gathers them before going on. He will not go on from here alone.

The **next stage** is indeed "a period of unsettling." Now must the teacher of God understand that he did not really know what was valuable and what was valueless. All that he really learned so far was that he did not want the valueless, and that he did want the valuable. Yet his own sorting out was meaningless in teaching him the difference. The idea of sacrifice, so central to his own thought system, had made it impossible for him to judge. He thought he learned willingness, but now he sees that he does not know what the willingness is for. And now he must attain a state that may remain impossible to reach for a long, long time. He must learn to lay all judgment aside, and ask only what he really wants in every circumstance. Were not each step in this direction so heavily reinforced, it would be hard indeed!

And **finally**, there is "a period of achievement." It is here that learning is consolidated. Now what was seen as merely shadows before become solid gains, to be counted on in all "emergencies" as well as tranquil times. Indeed, the tranquility is their result; the outcome of honest learning, consistency of thought and full transfer. This is the stage of real peace, for here is Heaven's state fully reflected. From here, the way to Heaven is open and easy. In fact, it is here. Who would "go" anywhere, if peace of mind is already complete? And who would seek to change tranquility for something more desirable? What could be more desirable than this?

Honesty

All other traits of God's teachers rest on trust. Once that has been achieved, the others cannot fail to follow. Only the trusting can afford honesty, for only they can see its value. Honesty does not apply only to what you say. The term actually means consistency. There is nothing you say that contradicts what you think or do; no thought opposes any other thought; no act belies your word; and no word lacks agreement with another. Such are the truly honest. At no level are they in conflict with themselves. Therefore it is impossible for them to be in conflict with anyone or anything. The peace of mind which the advanced teachers of God experience is largely due to their perfect honesty. It is only the wish to deceive that makes for war. No one at one with himself can even conceive of conflict. Conflict is the inevitable result of self-deception, and self-deception is dishonesty. There is no challenge to a teacher of God. Challenge implies doubt, and the trust on which God's teachers rest secure makes doubt impossible. Therefore they can only succeed. In this, as in all things, they are honest. They can only succeed, because they never do their will alone. They choose for all mankind; for all the

world and all things in it; for the unchanging and unchangeable beyond appearances; and for the Son of God and his Creator. How could they not succeed? They choose in perfect honesty, sure of their choice as of themselves.

Tolerance

God's teachers do not judge. To judge is to be dishonest, for to judge is to assume a position you do not have. Judgment without self-deception is impossible. Judgment implies that you have been deceived in your brothers. How, then, could you not have been deceived in yourself? Judgment implies a lack of trust, and trust remains the bedrock of the teacher of God's whole thought system. Let this be lost, and all his learning goes. Without judgment are all things equally acceptable, for who could judge otherwise? Without judgment are all men brothers, for who is there who stands apart? Judgment destroys honesty and shatters trust. No teacher of God can judge and hope to learn.

Gentleness

Harm is impossible for God's teachers. They can neither harm nor be harmed. Harm is the outcome of judgment. It is the dishonest act that follows a dishonest thought. It is a verdict of guilt upon a brother, and therefore on oneself. It is the end of peace and the denial of learning. It demonstrates the absence of God's curriculum, and its replacement by insanity. No teacher of God but must learn,--and fairly early in his training,-- that harmfulness completely obliterates his function from his awareness. It will make him confused, fearful, angry and suspicious. It will make the Holy Spirit's lessons impossible to learn. Nor can God's Teacher be heard at all, except by those who realize that harm can actually achieve nothing. No gain can

come of it. Therefore, God's teachers are wholly gentle. They need the strength of gentleness, for it is in this that the function of salvation becomes easy. To those who would do harm, it is impossible. To those to whom harm has no meaning, it is merely natural. What choice but this has meaning to the sane? Who chooses hell when he perceives a way to Heaven? And who would choose the weakness that must come from harm in place of the unfailing, all-encompassing and limitless strength of gentleness? The might of God's teachers lies in their gentleness, for they have understood their evil thoughts came neither from God's Son nor his Creator. Thus did they join their thoughts with Him Who is their Source. And so their will, which always was His Own, is free to be itself.

Joy

Joy is the inevitable result of gentleness. Gentleness means that fear is now impossible, and what could come to interfere with joy? The open hands of gentleness are always filled. The gentle have no pain. They cannot suffer. Why would they not be joyous? They are sure they are beloved and must be safe. Joy goes with gentleness as surely as grief attends attack. God's teachers trust in Him. And they are sure His Teacher goes before them, making sure no harm can come to them. They hold His gifts and follow in His way, because God's Voice directs them in all things. Joy is their song of thanks. And Christ looks down on them in thanks as well. His need of them is just as great as theirs of Him. How joyous it is to share the purpose of salvation!

Defenselessness

God's teachers have learned how to be simple. They have no dreams that need defense against the truth. They do not try to make themselves. Their joy comes from their

understanding Who created them. And does what God created need defense? No one can become an advanced teacher of God until he fully understands that defenses are but foolish guardians of mad illusions. The more grotesque the dream, the fiercer and more powerful its defenses seem to be. Yet when the teacher of God finally agrees to look past them, he finds that nothing was there. Slowly at first he lets himself be undeceived. But he learns faster as his trust increases. It is not danger that comes when defenses are laid down. It is safety. It is peace. It is joy. And it is God.

Generosity

The term generosity has special meaning to the teacher of God. It is not the usual meaning of the word; in fact, it is a meaning that must be learned and learned very carefully. Like all the other attributes of God's teachers this one rests ultimately on trust, for without trust no one can be generous in the true sense. To the world, generosity means "giving away" in the sense of "giving up." To the teachers of God, it means giving away in order to keep. This has been emphasized throughout the text and the workbook, but it is perhaps more alien to the thinking of the world than many other ideas in our curriculum. Its greater strangeness lies merely in the obviousness of its reversal of the world's thinking. In the clearest way possible, and at the simplest of levels, the word means the exact opposite to the teachers of God and to the world.

The teacher of God is generous out of Self-interest. This does not refer, however, to the self of which the world speaks. The teacher of God does not want anything he cannot give away, because he realizes it would be valueless to him by definition. What would he want it for? He could only lose because of it. He could not gain. Therefore he does not seek what only he could keep,

because that is a guarantee of loss. He does not want to suffer. Why should he ensure himself pain? But he does want to keep for himself all things that are of God, and therefore for His Son. These are the things that belong to him. These he can give away in true generosity, protecting them forever for himself.

Patience

Those who are certain of the outcome can afford to wait, and wait without anxiety. Patience is natural to the teacher of God. All he sees is certain outcome, at a time perhaps unknown to him as yet, but not in doubt. The time will be as right as is the answer. And this is true for everything that happens now or in the future. The past as well held no mistakes; nothing that did not serve to benefit the world, as well as him to whom it seemed to happen. Perhaps it was not understood at the time. Even so, the teacher of God is willing to reconsider all his past decisions, if they are causing pain to anyone. Patience is natural to those who trust. Sure of the ultimate interpretation of all things in time, no outcome already seen or yet to come can cause them fear.

Faithfulness

The extent of the teacher of God's faithfulness is the measure of his advancement in the curriculum. Does he still select some aspects of his life to bring to his learning, while keeping others apart? If so, his advancement is limited, and his trust not yet firmly established. Faithfulness is the teacher of God's trust in the Word of God to set all things right; not some, but all. Generally, his faithfulness begins by resting on just some problems, remaining carefully limited for a time. To give up all problems to one Answer is to reverse the thinking of the world entirely. And that alone is faithfulness. Nothing but

that really deserves the name. Yet each degree, however small, is worth achieving. Readiness, as the text notes, is not mastery.

True faithfulness, however, does not deviate. Being consistent, it is wholly honest. Being unswerving, it is full of trust. Being based on fearlessness, it is gentle. Being certain, it is joyous. And being confident, it is tolerant. Faithfulness, then, combines in itself the other attributes of God's teachers. It implies acceptance of the Word of God and His definition of His Son. It is to Them that faithfulness in the true sense is always directed. Toward Them it looks, seeking until it finds. Defenselessness attends it naturally, and joy is its condition. And having found, it rests in quiet certainty on that alone to which all faithfulness is due.

Open-Mindedness

The centrality of open-mindedness, perhaps the last of the attributes the teacher of God acquires, is easily understood when its relation to forgiveness is recognized. Open-mindedness comes with lack of judgment. As judgment shuts the mind against God's Teacher, so open-mindedness invites Him to come in. As condemnation judges the Son of God as evil, so open-mindedness permits him to be judged by the Voice for God on His behalf. As the projection of guilt upon him would send him to hell, so open-mindedness lets Christ's image be extended to him. Only the open-minded can be at peace, for they alone see reason for it.

How do the open-minded forgive? They have let go all things that would prevent forgiveness. They have in truth abandoned the world, and let it be restored to them in newness and in joy so glorious they could never have conceived of such a change. Nothing is now as it was

formerly. Nothing but sparkles now which seemed so dull and lifeless before. And above all are all things welcoming, for threat is gone. No clouds remain to hide the face of Christ. Now is the goal achieved. Forgiveness is the final goal of the curriculum. It paves the way for what goes far beyond all learning. The curriculum makes no effort to exceed its legitimate goal. Forgiveness is its single aim, at which all learning ultimately converges. It is indeed enough. You may have noticed that the list of attributes of God's teachers does not include things that are the Son of God's inheritance. Terms like love, sinlessness, perfection, knowledge and eternal truth do not appear in this context. They would be most inappropriate here. What God has given is so far beyond our curriculum that learning but disappears in its presence. Yet while its presence is obscured, the focus properly belongs on the curriculum. It is the function of God's teachers to bring true learning to the world. Properly speaking it is unlearning that they bring, for that is "true learning" in the world. It is given to the teachers of God to bring the glad tidings of complete forgiveness to the world. Blessed indeed are they, for they are the bringers of salvation.

Section 5 - How Is Healing Accomplished?

Healing involves an understanding of what the illusion of sickness is for. Healing is impossible without this.

Healing is accomplished the instant the sufferer no longer sees any value in pain. Who would choose suffering unless he thought it brought him something, and something of value to him? He must think it is a small price to pay for something of greater worth. For sickness is an election; a decision. It is the choice of weakness, in the mistaken conviction that it is strength. When this occurs, real strength is seen as threat and health as danger. Sickness

is a method, conceived in madness, for placing God's Son on his Father's throne. God is seen as outside, fierce and powerful, eager to keep all power for Himself. Only by His death can He be conquered by His Son.

And what, in this insane conviction, does healing stand for? It symbolizes the defeat of God's Son and the triumph of his Father over him. It represents the ultimate defiance in a direct form which the Son of God is forced to recognize. It stands for all that he would hide from himself to protect his "life." If he is healed, he is responsible for his thoughts. And if he is responsible for his thoughts, he will be killed to prove to him how weak and pitiful he is. But if he chooses death himself, his weakness is his strength. Now has he given himself what God would give to him, and thus entirely usurped the throne of his Creator.

Healing must occur in exact proportion to which the valuelessness of sickness is recognized. One need but say, "There is no gain at all to me in this" and he is healed. But to say this, one first must recognize certain facts. First, it is obvious that decisions are of the mind, not of the body. If sickness is but a faulty problem-solving approach, it is a decision. And if it is a decision, it is the mind and not the body that makes it. The resistance to recognizing this is enormous, because the existence of the world as you perceive it depends on the body being the decision maker. Terms like "instincts," "reflexes" and the like represent attempts to endow the body with non-mental motivators. Actually, such terms merely state or describe the problem. They do not answer it.

The acceptance of sickness as a decision of the mind, for a purpose for which it would use the body, is the basis of healing. And this is so for healing in all forms. A patient decides that this is so, and he recovers. If he decides

against recovery, he will not be healed. Who is the physician? Only the mind of the patient himself. The outcome is what he decides that it is. Special agents seem to be ministering to him, yet they but give form to his own choice. He chooses them in order to bring tangible form to his desires. And it is this they do, and nothing else. They are not actually needed at all. The patient could merely rise up without their aid and say, "I have no use for this." There is no form of sickness that would not be cured at once.

What is the single requisite for this shift in perception? It is simply this; the recognition that sickness is of the mind, and has nothing to do with the body. What does this recognition "cost"? It costs the whole world you see, for the world will never again appear to rule the mind. For with this recognition is responsibility placed where it belongs; not with the world, but on him who looks on the world and sees it as it is not. He looks on what he chooses to see. No more and no less. The world does nothing to him. He only thought it did. Nor does he do anything to the world, because he was mistaken about what it is. Herein is the release from guilt and sickness both, for they are one. Yet to accept this release, the insignificance of the body must be an acceptable idea.

With this idea is pain forever gone. But with this idea goes also all confusion about creation. Does not this follow of necessity? Place cause and effect in their true sequence in one respect, and the learning will generalize and transform the world. The transfer value of one true idea has no end or limit. The final outcome of this lesson is the remembrance of God. What do guilt and sickness, pain, disaster and all suffering mean now? Having no purpose, they are gone. And with them also go all the effects they seemed to cause. Cause and effect but replicate creation.

Seen in their proper perspective, without distortion and without fear, they re-establish Heaven.

If the patient must change his mind in order to be healed, what does the teacher of God do? Can he change the patient's mind for him? Certainly not. For those already willing to change their minds he has no function except to rejoice with them, for they have become teachers of God with him. He has, however, a more specific function for those who do not understand what healing is. These patients do not realize they have chosen sickness. On the contrary, they believe that sickness has chosen them. Nor are they open-minded on this point. The body tells them what to do and they obey. They have no idea how insane this concept is. If they even suspected it, they would be healed. Yet they suspect nothing. To them the separation is quite real.

To them God's teachers come, to represent another choice which they had forgotten. The simple presence of a teacher of God is a reminder. His thoughts ask for the right to question what the patient has accepted as true. As God's messengers, His teachers are the symbols of salvation. They ask the patient for forgiveness for God's Son in his own Name. They stand for the Alternative. With God's Word in their minds they come in benediction, not to heal the sick but to remind them of the remedy God has already given them. It is not their hands that heal. It is not their voice that speaks the Word of God. They merely give what has been given them. Very gently they call to their brothers to turn away from death: "Behold, you Son of God, what life can offer you. Would you choose sickness in place of this?"

Not once do the advanced teachers of God consider the forms of sickness in which their brother believes. To do this is to forget that all of them have the same purpose,

and therefore are not really different. They seek for God's Voice in this brother who would so deceive himself as to believe God's Son can suffer. And they remind him that he did not make himself, and must remain as God created him. They recognize illusions can have no effect. The truth in their minds reaches out to the truth in the minds of their brothers, so that illusions are not reinforced. They are thus brought to truth; truth is not brought to them. So are they dispelled, not by the will of another, but by the union of the one Will with itself. And this is the function of God's teachers; to see no will as separate from their own, nor theirs as separate from God's.

Section 6 - Is Healing Certain?

Healing is always certain. It is impossible to let illusions be brought to truth and keep the illusions. Truth demonstrates illusions have no value. The teacher of God has seen the correction of his errors in the mind of the patient, recognizing it for what it is. Having accepted the Atonement for himself, he has also accepted it for the patient. Yet what if the patient uses sickness as a way of life, believing healing is the way to death? When this is so, a sudden healing might precipitate intense depression, and a sense of loss so deep that the patient might even try to destroy himself. Having nothing to live for, he may ask for death. Healing must wait, for his protection.

Healing will always stand aside when it would be seen as threat. The instant it is welcome it is there. Where healing has been given it will be received. And what is time before the gifts of God? We have referred many times in the text to the storehouse of treasures laid up equally for the giver and the receiver of God's gifts. Not one is lost, for they can but increase. No teacher of God should feel disappointed if he has offered healing and it does not appear to have

been received. It is not up to him to judge when his gift should be accepted. Let him be certain it has been received, and trust that it will be accepted when it is recognized as a blessing and not a curse.

It is not the function of God's teachers to evaluate the outcome of their gifts. It is merely their function to give them. Once they have done that they have also given the outcome, for that is part of the gift. No one can give if he is concerned with the result of giving. That is a limitation on the giving itself, and neither the giver nor the receiver would have the gift. Trust is an essential part of giving; in fact, it is the part that makes sharing possible, the part that guarantees the giver will not lose, but only gain. Who gives a gift and then remains with it, to be sure it is used as the giver deems appropriate? Such is not giving but imprisoning.

It is the relinquishing of all concern about the gift that makes it truly given. And it is trust that makes true giving possible. Healing is the change of mind that the Holy Spirit in the patient's mind is seeking for him. And it is the Holy Spirit in the mind of the giver Who gives the gift to him. How can it be lost ? How can it be ineffectual? How can it be wasted? God's treasure house can never be empty. And if one gift is missing, it would not be full. Yet is its fullness guaranteed by God. What concern, then, can a teacher of God have about what becomes of his gifts? Given by God to God, who in this holy exchange can receive less than everything?

Section 7 - Should Healing Be Repeated?

This question really answers itself. Healing cannot be repeated. If the patient is healed, what remains to heal him from? And if the healing is certain, as we have already said it is, what is there to repeat? For a teacher of God to

remain concerned about the result of healing is to limit the healing. It is now the teacher of God himself whose mind needs to be healed. And it is this he must facilitate. He is now the patient, and he must so regard himself. He has made a mistake, and must be willing to change his mind about it. He lacked the trust that makes for giving truly, and so he has not received the benefit of his gift.

Whenever a teacher of God has tried to be a channel for healing he has succeeded. Should he be tempted to doubt this, he should not repeat his previous effort. That was already maximal, because the Holy Spirit so accepted it and so used it. Now the teacher of God has only one course to follow. He must use his reason to tell himself that he has given the problem to One Who cannot fail, and must recognize that his own uncertainty is not love but fear, and therefore hate. His position has thus become untenable, for he is offering hate to one to whom he offered love. This is impossible. Having offered love, only love can be received.

It is in this that the teacher of God must trust. This is what is really meant by the statement that the one responsibility of the miracle worker is to accept the Atonement for himself. The teacher of God is a miracle worker because he gives the gifts he has received. Yet he must first accept them. He need do no more, nor is there more that he could do. By accepting healing he can give it. If he doubts this, let him remember Who gave the gift and Who received it. Thus is his doubt corrected. He thought the gifts of God could be withdrawn. That was a mistake, but hardly one to stay with. And so the teacher of God can only recognize it for what it is, and let it be corrected for him.

One of the most difficult temptations to recognize is that to doubt a healing because of the appearance of

continuing symptoms is a mistake in the form of lack of trust. As such it is an attack. Usually it seems to be just the opposite. It does appear unreasonable at first to be told that continued concern is attack. It has all the appearances of love. Yet love without trust is impossible, and doubt and trust cannot coexist. And hate must be the opposite of love, regardless of the form it takes. Doubt not the gift and it is impossible to doubt its result. This is the certainty that gives God's teachers the power to be miracle workers, for they have put their trust in Him.

The real basis for doubt about the outcome of any problem that has been given to God's Teacher for resolution is always self-doubt. And that necessarily implies that trust has been placed in an illusory self, for only such a self can be doubted. This illusion can take many forms. Perhaps there is a fear of weakness and vulnerability. Perhaps there is a fear of failure and shame associated with a sense of inadequacy. Perhaps there is a guilty embarrassment stemming from false humility. The form of the mistake is not important. What is important is only the recognition of a mistake as a mistake.

The mistake is always some form of concern with the self to the exclusion of the patient. It is a failure to recognize him as part of the Self, and thus represents a confusion in identity. Conflict about what you are has entered your mind, and you have become deceived about yourself. And you are deceived about yourself because you have denied the Source of your creation. If you are offering only healing, you cannot doubt. If you really want the problem solved, you cannot doubt. If you are certain what the problem is, you cannot doubt. Doubt is the result of conflicting wishes. Be sure of what you want, and doubt becomes impossible.

Section 8 - How Can Perception of Order of Difficulties Be Avoided?

The belief in order of difficulties is the basis for the world's perception. It rests on differences; on uneven background and shifting foreground, on unequal heights and diverse sizes, on varying degrees of darkness and light, and thousands of contrasts in which each thing seen competes with every other in order to be recognized. A larger object overshadows a smaller one. A brighter thing draws the attention from another with less intensity of appeal. And a more threatening idea, or one conceived of as more desirable by the world's standards, completely upsets the mental balance. What the body's eyes behold is only conflict. Look not to them for peace and understanding.

Illusions are always illusions of differences. How could it be otherwise? By definition, an illusion is an attempt to make something real that is regarded as of major importance, but is recognized as being untrue. The mind therefore seeks to make it true out of its intensity of desire to have it for itself. Illusions are travesties of creation; attempts to bring truth to lies. Finding truth unacceptable, the mind revolts against truth and gives itself an illusion of victory. Finding health a burden, it retreats into feverish dreams. And in these dreams the mind is separate, different from other minds, with different interests of its own, and able to gratify its needs at the expense of others.

Where do all these differences come from? Certainly they seem to be in the world outside. Yet it is surely the mind that judges what the eyes behold. It is the mind that interprets the eyes' messages and gives them "meaning." And this meaning does not exist in the world outside at all. What is seen as "reality" is simply what the mind prefers. Its hierarchy of values is projected outward, and it sends

the body's eyes to find it. The body's eyes will never see except through differences. Yet it is not the messages they bring on which perception rests. Only the mind evaluates their messages, and so only the mind is responsible for seeing. It alone decides whether what is seen is real or illusory, desirable or undesirable, pleasurable or painful.

It is in the sorting out and categorizing activities of the mind that errors in perception enter. And it is here correction must be made. The mind classifies what the body's eyes bring to it according to its preconceived values, judging where each sense datum fits best. What basis could be faultier than this? Unrecognized by itself, it has itself asked to be given what will fit into these categories. And having done so, it concludes that the categories must be true. On this the judgment of all differences rests, because it is on this that judgments of the world depend. Can this confused and senseless "reasoning" be depended on for anything?

There can be no order of difficulty in healing merely because all sickness is illusion. Is it harder to dispel the belief of the insane in a larger hallucination as opposed to a smaller one? Will he agree more quickly to the unreality of a louder voice he hears than to that of a softer one? Will he dismiss more easily a whispered demand to kill than a shout? And do the number of pitchforks the devils he sees carrying affect their credibility in his perception? His mind has categorized them all as real, and so they are all real to him. When he realizes they are all illusions they will disappear. And so it is with healing. The properties of illusions which seem to make them different are really irrelevant, for their properties are as illusory as they are.

The body's eyes will continue to see differences. But the mind that has let itself be healed will no longer acknowledge them. There will be those who seem to be

"sicker" than others, and the body's eyes will report their changed appearances as before. But the healed mind will put them all in one category; they are unreal. This is the gift of its Teacher; the understanding that only two categories are meaningful in sorting out the messages the mind receives from what appears to be the outside world. And of these two, but one is real. Just as reality is wholly real, apart from size and shape and time and place--for differences cannot exist within it--so too are illusions without distinctions. The one answer to sickness of any kind is healing. The one answer to all illusions is truth.

Section 9 - Are Changes Required in the Life Situation of God's Teachers?

Changes are required in the minds of God's teachers. This may or may not involve changes in the external situation. Remember that no one is where he is by accident, and chance plays no part in God's plan. It is most unlikely that changes in attitudes would not be the first step in the newly made teacher of God's training. There is, however, no set pattern, since training is always highly individualized. There are those who are called upon to change their life situation almost immediately, but these are generally special cases. By far the majority are given a slowly evolving training program, in which as many previous mistakes as possible are corrected. Relationships in particular must be properly perceived, and all dark cornerstones of un-forgiveness removed. Otherwise the old thought system still has a basis for return.

As the teacher of God advances in his training, he learns one lesson with increasing thoroughness. He does not make his own decisions; he asks his Teacher for His answer, and it is this he follows as his guide for action. This becomes easier and easier, as the teacher of God

learns to give up his own judgment. The giving up of judgment, the obvious prerequisite for hearing God's Voice, is usually a fairly slow process, not because it is difficult, but because it is apt to be perceived as personally insulting. The world's training is directed toward achieving a goal in direct opposition to that of our curriculum. The world trains for reliance on one's judgment as the criterion for maturity and strength. Our curriculum trains for the relinquishment of judgment as the necessary condition of salvation.

Section 10 - How Is Judgment Relinquished?

Judgment, like other devices by which the world of illusions is maintained, is totally misunderstood by the world. It is actually confused with wisdom, and substitutes for truth. As the world uses the term, an individual is capable of "good" and "bad" judgment, and his education aims at strengthening the former and minimizing the latter. There is, however, considerable confusion about what these categories mean. What is "good" judgment to one is "bad" judgment to another. Further, even the same person classifies the same action as showing "good" judgment at one time and "bad" judgment at another time. Nor can any consistent criteria for determining what these categories are be really taught. At any time the student may disagree with what his would-be teacher says about them, and the teacher himself may well be inconsistent in what he believes. "Good" judgment, in these terms, does not mean anything. No more does "bad."

It is necessary for the teacher of God to realize, not that he should not judge, but that he cannot. In giving up judgment, he is merely giving up what he did not have. He gives up an illusion; or better, he has an illusion of giving

up. He has actually merely become more honest. Recognizing that judgment was always impossible for him, he no longer attempts it. This is no sacrifice. On the contrary, he puts himself in a position where judgment through him rather than by him can occur. And this judgment is neither "good" nor "bad." It is the only judgment there is, and it is only one: "God's Son is guiltless, and sin does not exist." The aim of our curriculum, unlike the goal of the world's learning, is the recognition that judgment in the usual sense is impossible. This is not an opinion but a fact. In order to judge anything rightly, one would have to be fully aware of an inconceivably wide range of things; past, present and to come. One would have to recognize in advance all the effects of his judgments on everyone and everything involved in them in any way. And one would have to be certain there is no distortion in his perception, so that his judgment would be wholly fair to everyone on whom it rests now and in the future. Who is in a position to do this? Who except in grandiose fantasies would claim this for himself?

Remember how many times you thought you knew all the "facts" you needed for judgment, and how wrong you were! Is there anyone who has not had this experience? Would you know how many times you merely thought you were right, without ever realizing you were wrong? Why would you choose such an arbitrary basis for decision making? Wisdom is not judgment; it is the relinquishment of judgment. Make then but one more judgment. It is this: There is Someone with you Whose judgment is perfect. He does know all the facts; past, present and to come. He does know all the effects of His judgment on everyone and everything involved in any way. And He is wholly fair to everyone, for there is no distortion in His perception.

Therefore lay judgment down, not with regret but with a sigh of gratitude. Now are you free of a burden so great that you could merely stagger and fall down beneath it. And it was all illusion. Nothing more. Now can the teacher of God rise up unburdened, and walk lightly on. Yet it is not only this that is his benefit. His sense of care is gone, for he has none. He has given it away, along with judgment. He gave himself to Him Whose judgment he has chosen now to trust, instead of his own. Now he makes no mistakes. His Guide is sure. And where he came to judge, he comes to bless. Where now he laughs, he used to come to weep.

It is not difficult to relinquish judgment. But it is difficult indeed to try to keep it. The teacher of God lays it down happily the instant he recognizes its cost. All of the ugliness he sees about him is its outcome. All of the pain he looks upon is its result. All of the loneliness and sense of loss; of passing time and growing hopelessness; of sickening despair and fear of death; all these have come of it. And now he knows that these things need not be. Not one is true. For he has given up their cause, and they, which never were but the effects of his mistaken choice, have fallen from him. Teacher of God, this step will bring you peace. Can it be difficult to want but this?

Section 11 - How Is Peace Possible in This World?

This is a question everyone must ask. Certainly peace seems to be impossible here. Yet the Word of God promises other things that seem impossible, as well as this. His Word has promised peace. It has also promised that there is no death, that resurrection must occur, and that rebirth is man's inheritance. The world you see cannot be the world God loves, and yet His Word assures us that

He loves the world. God's Word has promised that peace is possible here, and what He promises can hardly be impossible. But it is true that the world must be looked at differently, if His promises are to be accepted. What the world is, is but a fact. You cannot choose what this should be. But you can choose how you would see it. Indeed, you must choose this.

Again we come to the question of judgment. This time ask yourself whether your judgment or the Word of God is more likely to be true. For they say different things about the world, and things so opposite that it is pointless to try to reconcile them. God offers the world salvation; your judgment would condemn it. God says there is no death; your judgment sees but death as the inevitable end of life. God's Word assures you that He loves the world; your judgment says it is unlovable. Who is right? For one of you is wrong. It must be so.

The text explains that the Holy Spirit is the Answer to all problems you have made. These problems are not real, but that is meaningless to those who believe in them. And everyone believes in what he made, for it was made by his believing it. Into this strange and paradoxical situation,--one without meaning and devoid of sense, yet out of which no way seems possible,--God has sent His Judgment to answer yours. Gently His Judgment substitutes for yours. And through this substitution is the un-understandable made understandable. How is peace possible in this world? In your judgment it is not possible, and can never be possible. But in the Judgment of God what is reflected here is only peace.

Peace is impossible to those who look on war. Peace is inevitable to those who offer peace. How easily, then, is your judgment of the world escaped! It is not the world that makes peace seem impossible. It is the world you see

that is impossible. Yet has God's Judgment on this distorted world redeemed it and made it fit to welcome peace. And peace descends on it in joyous answer. Peace now belongs here, because a Thought of God has entered. What else but a Thought of God turns hell to Heaven merely by being what it is? The earth bows down before its gracious Presence, and it leans down in answer, to raise it up again. Now is the question different. It is no longer, "Can peace be possible in this world?" but instead, "Is it not impossible that peace be absent here?"

Section 12 - How Many Teachers of God Are Needed to Save the World?

The answer to this question is - one. One wholly perfect teacher, whose learning is complete, suffices. This one, sanctified and redeemed, becomes the Self Who is the Son of God. He who was always wholly spirit now no longer sees himself as a body, or even as in a body. Therefore he is limitless. And being limitless, his thoughts are joined with God's forever and ever. His perception of himself is based upon God's Judgment, not his own. Thus does he share God's Will, and bring His Thoughts to still deluded minds. He is forever one, because he is as God created him. He has accepted Christ, and he is saved.

Thus does the son of man become the Son of God. It is not really a change; it is a change of mind. Nothing external alters, but everything internal now reflects only the Love of God. God can no longer be feared, for the mind sees no cause for punishment. God's teachers appear to be many, for that is what is the world's need. Yet being joined in one purpose, and one they share with God, how could they be separate from each other? What does it matter if they then appear in many forms? Their minds are

one; their joining is complete. And God works through them now as one, for that is what they are.

Why is the illusion of many necessary? Only because reality is not understandable to the deluded. Only very few can hear God's Voice at all, and even they cannot communicate His messages directly through the Spirit which gave them. They need a medium through which communication becomes possible to those who do not realize that they are spirit. A body they can see. A voice they understand and listen to, without the fear that truth would encounter in them. Do not forget that truth can come only where it is welcomed without fear. So do God's teachers need a body, for their unity could not be recognized directly.

Yet what makes God's teachers is their recognition of the proper purpose of the body. As they advance in their profession, they become more and more certain that the body's function is but to let God's Voice speak through it to human ears. And these ears will carry to the mind of the hearer messages that are not of this world, and the mind will understand because of their Source. From this understanding will come the recognition, in this new teacher of God, of what the body's purpose really is; the only use there really is for it. This lesson is enough to let the thought of unity come in, and what is one is recognized as one. The teachers of God appear to share the illusion of separation, but because of what they use the body for, they do not believe in the illusion despite appearances.

The central lesson is always this; that what you use the body for it will become to you. Use it for sin or for attack, which is the same as sin, and you will see it as sinful. Because it is sinful it is weak, and being weak, it suffers and it dies. Use it to bring the Word of God to those who

have it not, and the body becomes holy. Because it is holy it cannot be sick, nor can it die. When its usefulness is done it is laid by, and that is all. The mind makes this decision, as it makes all decisions that are responsible for the body's condition. Yet the teacher of God does not make this decision alone. To do that would be to give the body another purpose from the one that keeps it holy. God's Voice will tell him when he has fulfilled his role, just as It tells him what his function is. He does not suffer either in going or remaining. Sickness is now impossible to him.

Oneness and sickness cannot coexist. God's teachers choose to look on dreams a while. It is a conscious choice. For they have learned that all choices are made consciously, with full awareness of their consequences. The dream says otherwise, but who would put his faith in dreams once they are recognized for what they are? Awareness of dreaming is the real function of God's teachers. They watch the dream figures come and go, shift and change, suffer and die. Yet they are not deceived by what they see. They recognize that to behold a dream figure as sick and separate is no more real than to regard it as healthy and beautiful. Unity alone is not a thing of dreams. And it is this God's teachers acknowledge as behind the dream, beyond all seeming and yet surely theirs.

Section 13 - What Is the Real Meaning of Sacrifice?

Although in truth the term sacrifice is altogether meaningless, it does have meaning in the world. Like all things in the world, its meaning is temporary and will ultimately fade into the nothingness from which it came when there is no more use for it. Now its real meaning is a

lesson. Like all lessons it is an illusion, for in reality there is nothing to learn. Yet this illusion must be replaced by a corrective device; another illusion that replaces the first, so both can finally disappear. The first illusion, which must be displaced before another thought system can take hold, is that it is a sacrifice to give up the things of this world. What could this be but an illusion, since this world itself is nothing more than that?

It takes great learning both to realize and to accept the fact that the world has nothing to give. What can the sacrifice of nothing mean? It cannot mean that you have less because of it. There is no sacrifice in the world's terms that does not involve the body. Think a while about what the world calls sacrifice. Power, fame, money, physical pleasure; who is the "hero" to whom all these things belong? Could they mean anything except to a body? Yet a body cannot evaluate. By seeking after such things the mind associates itself with the body, obscuring its Identity and losing sight of what it really is.

Once this confusion has occurred, it becomes impossible for the mind to understand that all the "pleasures" of the world are nothing. But what a sacrifice,--and it is sacrifice indeed!--all this entails. Now has the mind condemned itself to seek without finding; to be forever dissatisfied and discontented; to know not what it really wants to find. Who can escape this self-condemnation? Only through God's Word could this be possible. For self-condemnation is a decision about identity, and no one doubts what he believes he is. He can doubt all things, but never this.

God's teachers can have no regret on giving up the pleasures of the world. Is it a sacrifice to give up pain? Does an adult resent the giving up of children's toys? Does one whose vision has already glimpsed the face of Christ look back with longing on a slaughter house? No one who

has escaped the world and all its ills looks back on it with condemnation. Yet he must rejoice that he is free of all the sacrifice its values would demand of him. To them he sacrifices all his peace. To them he sacrifices all his freedom. And to possess them must he sacrifice his hope of Heaven and remembrance of his Father's Love. Who in his sane mind chooses nothing as a substitute for everything?

What is the real meaning of sacrifice? It is the cost of believing in illusions. It is the price that must be paid for the denial of truth. There is no pleasure of the world that does not demand this, for otherwise the pleasure would be seen as pain, and no one asks for pain if he recognizes it. It is the idea of sacrifice that makes him blind. He does not see what he is asking for. And so he seeks it in a thousand ways and in a thousand places, each time believing it is there, and each time disappointed in the end. "Seek but do not find" remains this world's stern decree, and no one who pursues the world's goals can do otherwise.

You may believe this course requires sacrifice of all you really hold dear. In one sense this is true, for you hold dear the things that crucify God's Son, and it is the course's aim to set him free. But do not be mistaken about what sacrifice means. It always means the giving up of what you want. And what, O teacher of God, is it that you want? You have been called by God, and you have answered. Would you now sacrifice that Call? Few have heard it as yet, and they can but turn to you. There is no other hope in all the world that they can trust. There is no other voice in all the world that echoes God's. If you would sacrifice the truth, they stay in hell. And if they stay, you will remain with them.

Do not forget that sacrifice is total. There are no half sacrifices. You cannot give up Heaven partially. You cannot

be a little bit in hell. The Word of God has no exceptions. It is this that makes it holy and beyond the world. It is its holiness that points to God. It is its holiness that makes you safe. It is denied if you attack any brother for anything. For it is here the split with God occurs. A split that is impossible. A split that cannot happen. Yet a split in which you surely will believe, because you have set up a situation that is impossible. And in this situation the impossible can seem to happen. It seems to happen at the "sacrifice" of truth.

Teacher of God, do not forget the meaning of sacrifice, and remember what each decision you make must mean in terms of cost. Decide for God, and everything is given you at no cost at all. Decide against Him, and you choose nothing, at the expense of the awareness of everything. What would you teach? Remember only what you would learn. For it is here that your concern should be. Atonement is for you. Your learning claims it and your learning gives it. The world contains it not. But learn this course and it is yours. God holds out His Word to you, for He has need of teachers. What other way is there to save His Son?

Section 14 - How Will the World End?

Can what has no beginning really end? The world will end in an illusion, as it began. Yet will its ending be an illusion of mercy. The illusion of forgiveness, complete, excluding no one, limitless in gentleness, will cover it, hiding all evil, concealing all sin and ending guilt forever. So ends the world that guilt had made, for now it has no purpose and is gone. The father of illusions is the belief that they have a purpose; that they serve a need or gratify a want. Perceived as purposeless, they are no longer seen. Their uselessness is recognized, and they are gone. How but in

this way are all illusions ended? They have been brought to truth, and truth saw them not. It merely overlooked the meaningless.

Until forgiveness is complete, the world does have a purpose. It becomes the home in which forgiveness is born, and where it grows and becomes stronger and more all-embracing. Here is it nourished, for here it is needed. A gentle Savior, born where sin was made and guilt seemed real. Here is His home, for here there is need of Him indeed. He brings the ending of the world with Him. It is His Call God's teachers answer, turning to Him in silence to receive His Word. The world will end when all things in it have been rightly judged by His judgment. The world will end with the benediction of holiness upon it. When not one thought of sin remains, the world is over. It will not be destroyed nor attacked nor even touched. It will merely cease to seem to be.

Certainly this seems to be a long, long while away. "When not one thought of sin remains" appears to be a long-range goal indeed. But time stands still, and waits on the goal of God's teachers. Not one thought of sin will remain the instant any one of them accepts Atonement for himself. It is not easier to forgive one sin than to forgive all of them. The illusion of orders of difficulty is an obstacle the teacher of God must learn to pass by and leave behind. One sin perfectly forgiven by one teacher of God can make salvation complete. Can you understand this? No; it is meaningless to anyone here. Yet it is the final lesson in which unity is restored. It goes against all the thinking of the world, but so does Heaven.

The world will end when its thought system has been completely reversed. Until then, bits and pieces of its thinking will still seem sensible. The final lesson, which brings the ending of the world, cannot be grasped by

those not yet prepared to leave the world and go beyond its tiny reach. What, then, is the function of the teacher of God in this concluding lesson? He need merely learn how to approach it; to be willing to go in its direction. He need merely trust that, if God's Voice tells him it is a lesson he can learn, he can learn it. He does not judge it either as hard or easy. His Teacher points to it, and he trusts that He will show him how to learn it.

The world will end in joy, because it is a place of sorrow. When joy has come, the purpose of the world has gone. The world will end in peace, because it is a place of war. When peace has come, what is the purpose of the world? The world will end in laughter, because it is a place of tears. Where there is laughter, who can longer weep? And only complete forgiveness brings all this to bless the world. In blessing it departs, for it will not end as it began. To turn hell into Heaven is the function of God's teachers, for what they teach are lessons in which Heaven is reflected. And now sit down in true humility, and realize that all God would have you do you can do. Do not be arrogant and say you cannot learn His Own curriculum. His Word says otherwise. His Will be done. It cannot be otherwise. And be you thankful it is so.

Section 15 - Is Each to Be Judged in the End?

Indeed, yes! No one can escape God's Final Judgment. Who could flee forever from the truth? But the Final Judgment will not come until it is no longer associated with fear. One day each one will welcome it, and on that very day it will be given him. He will hear his sinlessness proclaimed around and around the world, setting it free as God's Final Judgment on him is received. This is the Judgment in which salvation lies. This is the Judgment that will set him free. This is the Judgment in which all things

are freed with him. Time pauses as eternity comes near, and silence lies across the world that everyone may hear this Judgment of the Son of God:

Holy are you, eternal, free and whole, at peace forever in the Heart of God. Where is the world, and where is sorrow now?

Is this your judgment on yourself, teacher of God? Do you believe that this is wholly true? No; not yet, not yet. But this is still your goal; why you are here. It is your function to prepare yourself to hear this Judgment and to recognize that it is true. One instant of complete belief in this, and you will go beyond belief to Certainty. One instant out of time can bring time's end. Judge not, for you but judge yourself, and thus delay this Final Judgment. What is your judgment of the world, teacher of God? Have you yet learned to stand aside and hear the Voice of Judgment in yourself? Or do you still attempt to take His role from Him? Learn to be quiet, for His Voice is heard in stillness. And His Judgment comes to all who stand aside in quiet listening, and wait for Him.

You who are sometimes sad and sometimes angry; who sometimes feel your just due is not given you, and your best efforts meet with lack of appreciation and even contempt; give up these foolish thoughts! They are too small and meaningless to occupy your holy mind an instant longer. God's Judgment waits for you to set you free. What can the world hold out to you, regardless of your judgments on its gifts, that you would rather have? You will be judged, and judged in fairness and in honesty. There is no deceit in God. His promises are sure. Only remember that. His promises have guaranteed His Judgment, and His alone, will be accepted in the end. It is your function to make that end be soon. It is your function

to hold it to your heart, and offer it to all the world to keep it safe.

Section 16 - How Should the Teacher of God Spend His Day?

To the advanced teacher of God this question is meaningless. There is no program, for the lessons change each day. Yet the teacher of God is sure of but one thing; they do not change at random. Seeing this and understanding that it is true, he rests content. He will be told all that his role should be, this day and every day. And those who share that role with him will find him, so they can learn the lessons for the day together. Not one is absent whom he needs; not one is sent without a learning goal already set, and one which can be learned that very day. For the advanced teacher of God, then, this question is superfluous. It has been asked and answered, and he keeps in constant contact with the Answer. He is set, and sees the road on which he walks stretch surely and smoothly before him.

But what about those who have not reached his certainty? They are not yet ready for such lack of structuring on their own part. What must they do to learn to give the day to God? There are some general rules which do apply, although each one must use them as best he can in his own way. Routines as such are dangerous, because they easily become gods in their own right, threatening the very goals for which they were set up. Broadly speaking, then, it can be said that it is well to start the day right. It is always possible to begin again, should the day begin with error. Yet there are obvious advantages in terms of saving time.

At the beginning, it is wise to think in terms of time. This is by no means the ultimate criterion, but at the outset it is

probably the simplest to observe. The saving of time is an essential early emphasis which, although it remains important throughout the learning process, becomes less and less emphasized. At the outset, we can safely say that time devoted to starting the day right does indeed save time. How much time should be so spent? This must depend on the teacher of God himself. He cannot claim that title until he has gone through the workbook, since we are learning within the framework of our course. After completion of the more structured practice periods, which the workbook contains, individual need becomes the chief consideration.

This course is always practical. It may be that the teacher of God is not in a situation that fosters quiet thought as he awakes. If this is so, let him but remember that he chooses to spend time with God as soon as possible, and let him do so. Duration is not the major concern. One can easily sit still an hour with closed eyes and accomplish nothing. One can as easily give God only an instant, and in that instant join with Him completely. Perhaps the one generalization that can be made is this; as soon as possible after waking take your quiet time, continuing a minute or two after you begin to find it difficult. You may find that the difficulty will diminish and drop away. If not, that is the time to stop.

The same procedures should be followed at night. Perhaps your quiet time should be fairly early in the evening, if it is not feasible for you to take it just before going to sleep. It is not wise to lie down for it. It is better to sit up, in whatever position you prefer. Having gone through the workbook, you must have come to some conclusions in this respect. If possible, however, just before going to sleep is a desirable time to devote to God. It sets your mind into a pattern of rest, and orients you away from

fear. If it is expedient to spend this time earlier, at least be sure that you do not forget a brief period,--not more than a moment will do,--in which you close your eyes and think of God.

There is one thought in particular that should be remembered throughout the day. It is a thought of pure joy; a thought of peace, a thought of limitless release, limitless because all things are freed within it. You think you made a place of safety for yourself. You think you made a power that can save you from all the fearful things you see in dreams. It is not so. Your safety lies not there. What you give up is merely the illusion of protecting illusions. And it is this you fear, and only this. How foolish to be so afraid of nothing! Nothing at all! Your defenses will not work, but you are not in danger. You have no need of them. Recognize this, and they will disappear. And only then will you accept your real protection.

How simply and how easily does time slip by for the teacher of God who has accepted His protection! All that he did before in the name of safety no longer interests him. For he is safe, and knows it to be so. He has a Guide Who will not fail. He need make no distinctions among the problems he perceives, for He to Whom he turns with all of them recognizes no order of difficulty in resolving them. He is as safe in the present as he was before illusions were accepted into his mind, and as he will be when he has let them go. There is no difference in his state at different times and different places, because they are all one to God. This is his safety. And he has no need for more than this.

Yet there will be temptations along the way the teacher of God has yet to travel, and he has need of reminding himself throughout the day of his protection. How can he do this, particularly during the time when his mind is

occupied with external things? He can but try, and his success depends on his conviction that he will succeed. He must be sure success is not of him, but will be given him at any time, in any place and circumstance he calls for it. There are times his certainty will waver, and the instant this occurs he will return to earlier attempts to place reliance on himself alone. Forget not this is magic, and magic is a sorry substitute for true assistance. It is not good enough for God's teacher, because it is not enough for God's Son.

The avoidance of magic is the avoidance of temptation. For all temptation is nothing more than the attempt to substitute another will for God's. These attempts may indeed seem frightening, but they are merely pathetic. They can have no effects; neither good nor bad, neither rewarding nor demanding sacrifice, healing nor destructive, quieting nor fearful. When all magic is recognized as merely nothing, the teacher of God has reached the most advanced state. All intermediate lessons will but lead to this, and bring this goal nearer to recognition. For magic of any kind, in all its forms, simply does nothing. Its powerlessness is the reason it can be so easily escaped. What has no effects can hardly terrify.

There is no substitute for the Will of God. In simple statement, it is to this fact that the teacher of God devotes his day. Each substitute he may accept as real can but deceive him. But he is safe from all deception if he so decides. Perhaps he needs to remember, "God is with me. I cannot be deceived." Perhaps he prefers other words, or only one, or none at all Yet each temptation to accept magic as true must be abandoned through his recognition, not that it is fearful, not that it is sinful, not that it is dangerous, but merely that it is meaningless. Rooted in sacrifice and separation, two aspects of one error and no

more, he merely chooses to give up all that he never had. And for this "sacrifice" is Heaven restored to his awareness.

Is not this an exchange that you would want? The world would gladly make it, if it knew it could be made. It is God's teachers who must teach it that it can. And so it is their function to make sure that they have learned it. No risk is possible throughout the day except to put your trust in magic, for it is only this that leads to pain. "There is no will but God's." His teachers know that this is so, and have learned that everything but this is magic. All belief in magic is maintained by just one simple-minded illusion;-- that it works. All through their training, every day and every hour, and even every minute and second, must God's teachers learn to recognize the forms of magic and perceive their meaninglessness. Fear is withdrawn from them, and so they go. And thus the gate of Heaven is reopened, and its light can shine again on an untroubled mind.

Section 17 - How Do God's Teachers Deal with Magic Thoughts?

This is a crucial question both for teacher and pupil. If this issue is mishandled, the teacher of God has hurt himself and has also attacked his pupil. This strengthens fear, and makes the magic seem quite real to both of them. How to deal with magic thus becomes a major lesson for the teacher of God to master.

His first responsibility in this is not to attack it. If a magic thought arouses anger in any form, God's teacher can be sure that he is strengthening his own belief in sin and has condemned himself. He can be sure as well that he has asked for depression, pain, fear and disaster to come to

him. Let him remember, then, it is not this that he would teach, because it is not this that he would learn.

There is, however, a temptation to respond to magic in a way that reinforces it. Nor is this always obvious. It can, in fact, be easily concealed beneath a wish to help. It is this double wish that makes the help of little value, and must lead to undesired outcomes. Nor should it be forgotten that the outcome that results will always come to teacher and to pupil alike.

How many times has it been emphasized that you give but to yourself? And where could this be better shown than in the kinds of help the teacher of God gives to those who need his aid? Here is his gift most clearly given him. For he will give only what he has chosen for himself. And in this gift is his judgment upon the holy Son of God.

It is easiest to let error be corrected where it is most apparent, and errors can be recognized by their results. A lesson truly taught can lead to nothing but release for teacher and pupil, who have shared in one intent. Attack can enter only if perception of separate goals has entered. And this must indeed have been the case if the result is anything but joy.

The single aim of the teacher turns the divided goal of the pupil into one direction, with the call for help becoming his one appeal. This then is easily responded to with just one answer, and this answer will enter the teacher's mind unflinching. From there it shines into his pupil's mind, making it one with his.

Perhaps it will be helpful to remember that no one can be angry at a fact. It is always an interpretation that gives rise to negative emotions, regardless of their seeming justification by what appears as facts. Regardless, too, of the intensity of the anger that is aroused. It may be

merely slight irritation, perhaps too mild to be even clearly recognized. Or it may also take the form of intense rage, accompanied by thoughts of violence, fantasied or apparently acted out. It does not matter. All of these reactions are the same. They obscure the truth, and this can never be a matter of degree. Either truth is apparent, or it is not. It cannot be partially recognized. Who is unaware of truth must look upon illusions.

Anger in response to perceived magic thoughts is a basic cause of fear. Consider what this reaction means, and its centrality in the world's thought system becomes apparent. A magic thought, by its mere presence, acknowledges a separation from God. It states, in the clearest form possible, that the mind which believes it has a separate will that can oppose the Will of God, also believes it can succeed. That this can hardly be a fact is obvious. Yet that it can be believed as fact is equally obvious. And herein lies the birthplace of guilt. Who usurps the place of God and takes it for himself now has a deadly "enemy." And he must stand alone in his protection, and make himself a shield to keep him safe from fury that can never be abated, and vengeance that can never be satisfied.

How can this unfair battle be resolved? Its ending is inevitable, for its outcome must be death. How, then, can one believe in one's defenses? Magic again must help. Forget the battle. Accept it as a fact, and then forget it. Do not remember the impossible odds against you. Do not remember the immensity of the "enemy," and do not think about your frailty in comparison. Accept your separation, but do not remember how it came about. Believe that you have won it, but do not retain the slightest memory of Who your great "opponent" really is. Projecting your

"forgetting" onto Him, it seems to you He has forgotten, too.

But what will now be your reaction to all magic thoughts? They can but reawaken sleeping guilt, which you have hidden but have not let go. Each one says clearly to your frightened mind, "You have usurped the place of God. Think not He has forgotten." Here we have the fear of God most starkly represented. For in that thought has guilt already raised madness to the throne of God Himself. And now there is no hope. Except to kill. Here is salvation now. An angry father pursues his guilty son. Kill or be killed, for here alone is choice. Beyond this there is none, for what was done cannot be done without. The stain of blood can never be removed, and anyone who bears this stain on him must meet with death.

Into this hopeless situation God sends His teachers. They bring the light of hope from God Himself. There is a way in which escape is possible. It can be learned and taught, but it requires patience and abundant willingness. Given that, the lesson's manifest simplicity stands out like an intense white light against a black horizon, for such it is.

If anger comes from an interpretation and not a fact, it is never justified. Once this is even dimly grasped, the way is open. Now it is possible to take the next step. The interpretation can be changed at last. Magic thoughts need not lead to condemnation, for they do not really have the power to give rise to guilt. And so they can be overlooked, and thus forgotten in the truest sense.

Madness but seems terrible. In truth it has no power to make anything. Like the magic which becomes its servant, it neither attacks nor protects. To see it and to recognize its thought system is to look on nothing. Can nothing give rise to anger? Hardly so.

Remember, then, teacher of God, that anger recognizes a reality that is not there; yet is the anger certain witness that you do believe in it as fact. Now is escape impossible, until you see you have responded to your own interpretation, which you have projected on an outside world. Let this grim sword be taken from you now. There is no death. This sword does not exist. The fear of God is causeless. But His Love is Cause of everything beyond all fear, and thus forever real and always true.

Section 18 - How Is Correction Made?

Correction of a lasting nature,--and only this is true correction,--cannot be made until the teacher of God has ceased to confuse interpretation with fact, or illusion with truth. If he argues with his pupil about a magic thought, attacks it, tries to establish its error or demonstrate its falsity, he is but witnessing to its reality. Depression is then inevitable, for he has "proved," both to his pupil and himself, that it is their task to escape from what is real. And this can only be impossible. Reality is changeless. Magic thoughts are but illusions. Otherwise salvation would be only the same age-old impossible dream in but another form. Yet the dream of salvation has new content. It is not the form alone in which the difference lies.

God's teachers' major lesson is to learn how to react to magic thoughts wholly without anger. Only in this way can they proclaim the truth about themselves. Through them, the Holy Spirit can now speak of the reality of the Son of God. Now He can remind the world of sinlessness, the one unchanged, unchangeable condition of all that God created. Now He can speak the Word of God to listening ears, and bring Christ's vision to eyes that see. Now is He free to teach all minds the truth of what they are, so they

will gladly be returned to Him. And now is guilt forgiven, overlooked completely in His sight and in God's Word.

Anger but screeches, "Guilt is real!" Reality is blotted out as this insane belief is taken as replacement for God's Word. The body's eyes now "see"; its ears alone can "hear." Its little space and tiny breath become the measure of reality. And truth becomes diminutive and meaningless. Correction has one answer to all this, and to the world that rests on this:

You but mistake interpretation for the truth. And you are wrong. But a mistake is not a sin, nor has reality been taken from its throne by your mistakes. God reigns forever, and His laws alone prevail upon you and upon the world. His Love remains the only thing there is. Fear is illusion, for you are like Him.

In order to heal, it thus becomes essential for the teacher of God to let all his own mistakes be corrected. If he senses even the faintest hint of irritation in himself as he responds to anyone, let him instantly realize that he has made an interpretation that is not true. Then let him turn within to his eternal Guide, and let Him judge what the response should be. So is he healed, and in his healing is his pupil healed with him. The sole responsibility of God's teacher is to accept the Atonement for himself. Atonement means correction, or the undoing of errors. When this has been accomplished, the teacher of God becomes a miracle worker by definition. His sins have been forgiven him, and he no longer condemns himself. How can he then condemn anyone? And who is there whom his forgiveness can fail to heal?

Section 19 - What Is Justice?

Justice is the divine correction for injustice. Injustice is the basis for all the judgments of the world. Justice corrects the interpretations to which injustice gives rise, and cancels them out. Neither justice nor injustice exists in Heaven, for error is impossible and correction meaningless. In this world, however, forgiveness depends on justice, since all attack can only be unjust. Justice is the Holy Spirit's verdict upon the world. Except in His judgment justice is impossible, for no one in the world is capable of making only just interpretations and laying all injustices aside. If God's Son were fairly judged, there would be no need for salvation. The thought of separation would have been forever inconceivable.

Justice, like its opposite, is an interpretation. It is, however, the one interpretation that leads to truth. This becomes possible because, while it is not true in itself, justice includes nothing that opposes truth. There is no inherent conflict between justice and truth; one is but the first small step in the direction of the other. The path becomes quite different as one goes along. Nor could all the magnificence, the grandeur of the scene and the enormous opening vistas that rise to meet one as the journey continues, be foretold from the outset. Yet even these, whose splendor reaches indescribable heights as one proceeds, fall short indeed of all that wait when the pathway ceases and time ends with it. But somewhere one must start. Justice is the beginning.

All concepts of your brothers and yourself; all fears of future states and all concerns about the past, stem from injustice. Here is the lens which, held before the body's eyes, distorts perception and brings witness of the distorted world back to the mind that made the lens and holds it very dear. Selectively and arbitrarily is every

concept of the world built up in just this way. "Sins" are perceived and justified by careful selectivity in which all thought of wholeness must be lost. Forgiveness has no place in such a scheme, for not one "sin" but seems forever true.

Salvation is God's justice. It restores to your awareness the wholeness of the fragments you perceive as broken off and separate. And it is this that overcomes the fear of death. For separate fragments must decay and die, but wholeness is immortal. It remains forever and forever like its Creator, being one with Him. God's Judgment is His justice. Onto this,--a Judgment wholly lacking in condemnation; an evaluation based entirely on love,--you have projected your injustice, giving God the lens of warped perception through which you look. Now it belongs to Him and not to you. You are afraid of Him, and do not see you hate and fear your Self as enemy.

Pray for God's justice, and do not confuse His mercy with your own insanity. Perception can make whatever picture the mind desires to see. Remember this. In this lies either Heaven or hell, as you elect. God's justice points to Heaven just because it is entirely impartial. It accepts all evidence that is brought before it, omitting nothing and assessing nothing as separate and apart from all the rest. From this one standpoint does it judge, and this alone. Here all attack and condemnation becomes meaningless and indefensible. Perception rests, the mind is still, and light returns again. Vision is now restored. What had been lost has now been found. The peace of God descends on all the world, and we can see. And we can see!

Section 20 - What Is the Peace of God?

It has been said that there is a kind of peace that is not of this world. How is it recognized? How is it found? And being found, how can it be retained? Let us consider each of these questions separately, for each reflects a different step along the way.

First, how can the peace of God be recognized? God's peace is recognized at first by just one thing; in every way it is totally unlike all previous experiences. It calls to mind nothing that went before. It brings with it no past associations. It is a new thing entirely. There is a contrast, yes, between this thing and all the past. But strangely, it is not a contrast of true differences. The past just slips away, and in its place is everlasting quiet. Only that. The contrast first perceived has merely gone. Quiet has reached to cover everything.

How is this quiet found? No one can fail to find it who but seeks out its conditions. God's peace can never come where anger is, for anger must deny that peace exists. Who sees anger as justified in any way or any circumstance proclaims that peace is meaningless, and must believe that it cannot exist. In this condition, peace cannot be found. Therefore, forgiveness is the necessary condition for finding the peace of God. More than this, given forgiveness there must be peace. For what except attack will lead to war? And what but peace is opposite to war? Here the initial contrast stands out clear and apparent. Yet when peace is found, the war is meaningless. And it is conflict now that is perceived as nonexistent and unreal.

How is the peace of God retained, once it is found? Returning anger, in whatever form, will drop the heavy curtain once again, and the belief that peace cannot exist

will certainly return. War is again accepted as the one reality. Now must you once again lay down your sword, although you do not recognize that you have picked it up again. But you will learn, as you remember even faintly now what happiness was yours without it, that you must have taken it again as your defense. Stop for a moment now and think of this: Is conflict what you want, or is God's peace the better choice? Which gives you more? A tranquil mind is not a little gift. Would you not rather live than choose to die?

Living is joy, but death can only weep. You see in death escape from what you made. But this you do not see; that you made death, and it is but illusion of an end. Death cannot be escape, because it is not life in which the problem lies. Life has no opposite, for it is God. Life and death seem to be opposites because you have decided death ends life. Forgive the world, and you will understand that everything that God created cannot have an end, and nothing He did not create is real. In this one sentence is our course explained. In this one sentence is our practicing given its one direction. And in this one sentence is the Holy Spirit's whole curriculum specified exactly as it is.

What is the peace of God? No more than this; the simple understanding that His Will is wholly without opposite. There is no thought that contradicts His Will, yet can be true. The contrast between His Will and yours but seemed to be reality. In truth there was no conflict, for His Will is yours. Now is the mighty Will of God Himself His gift to you. He does not seek to keep it for Himself. Why would you seek to keep your tiny frail imaginings apart from Him? The Will of God is One and all there is. This is your heritage. The universe beyond the sun and stars, and all the thoughts of which you can conceive, belong to you.

God's peace is the condition for His Will. Attain His peace, and you remember Him.

Section 21 - What Is the Role of Words in Healing?

Strictly speaking, words play no part at all in healing. The motivating factor is prayer, or asking. What you ask for you receive. But this refers to the prayer of the heart, not to the words you use in praying. Sometimes the words and the prayer are contradictory; sometimes they agree. It does not matter. God does not understand words, for they were made by separated minds to keep them in the illusion of separation. Words can be helpful, particularly for the beginner, in helping concentration and facilitating the exclusion, or at least the control, of extraneous thoughts. Let us not forget, however, that words are but symbols of symbols. They are thus twice removed from reality.

As symbols, words have quite specific references. Even when they seem most abstract, the picture that comes to mind is apt to be very concrete. Unless a specific referent does occur to the mind in conjunction with the word, the word has little or no practical meaning, and thus cannot help the healing process. The prayer of the heart does not really ask for concrete things. It always requests some kind of experience, the specific things asked for being the bringers of the desired experience in the opinion of the asker. The words, then, are symbols for the things asked for, but the things themselves but stand for the experiences that are hoped for.

The prayer for things of this world will bring experiences of this world. If the prayer of the heart asks for this, this will be given because this will be received. It is impossible that the prayer of the heart remain unanswered in the perception of the one who asks. If he asks for the

impossible, if he wants what does not exist or seeks for illusions in his heart, all this becomes his own. The power of his decision offers it to him as he requests. Herein lie hell and Heaven. The sleeping Son of God has but this power left to him. It is enough. His words do not matter. Only the Word of God has any meaning, because it symbolizes that which has no human symbols at all. The Holy Spirit alone understands what this Word stands for. And this, too, is enough.

Is the teacher of God, then, to avoid the use of words in his teaching? No, indeed! There are many who must be reached through words, being as yet unable to hear in silence. The teacher of God must, however, learn to use words in a new way. Gradually, he learns how to let his words be chosen for him by ceasing to decide for himself what he will say. This process is merely a special case of the lesson in the workbook that says, "I will step back and let Him lead the way." The teacher of God accepts the words which are offered him, and gives as he receives. He does not control the direction of his speaking. He listens and hears and speaks.

A major hindrance in this aspect of his learning is the teacher of God's fear about the validity of what he hears. And what he hears may indeed be quite startling. It may also seem to be quite irrelevant to the presented problem as he perceives it, and may, in fact, confront the teacher with a situation that appears to be very embarrassing to him. All these are judgments that have no value. They are his own, coming from a shabby self-perception which he would leave behind. Judge not the words that come to you, but offer them in confidence. They are far wiser than your own. God's teachers have God's Word behind their symbols. And He Himself gives to the words they use the

power of His Spirit, raising them from meaningless symbols to the Call of Heaven itself.

Section 22 - How Are Healing and Atonement Related?

Healing and Atonement are not related; they are identical. There is no order of difficulty in miracles because there are no degrees of Atonement. It is the one complete concept possible in this world, because it is the source of a wholly unified perception. Partial Atonement is a meaningless idea, just as special areas of hell in Heaven are inconceivable. Accept Atonement and you are healed. Atonement is the Word of God. Accept His Word and what remains to make sickness possible? Accept His Word and every miracle has been accomplished. To forgive is to heal. The teacher of God has taken accepting the Atonement for himself as his only function. What is there, then, he cannot heal? What miracle can be withheld from him?

The progress of the teacher of God may be slow or rapid, depending on whether he recognizes the Atonement's inclusiveness, or for a time excludes some problem areas from it. In some cases, there is a sudden and complete awareness of the perfect applicability of the lesson of the Atonement to all situations, but this is comparatively rare. The teacher of God may have accepted the function God has given him long before he has learned all that his acceptance holds out to him. It is only the end that is certain. Anywhere along the way, the necessary realization of inclusiveness may reach him. If the way seems long, let him be content. He has decided on the direction he wants to take. What more was asked of him? And having done what was required, would God withhold the rest?

That forgiveness is healing needs to be understood, if the teacher of God is to make progress. The idea that a body

can be sick is a central concept in the ego's thought system. This thought gives the body autonomy, separates it from the mind, and keeps the idea of attack inviolate. If the body could be sick Atonement would be impossible. A body that can order a mind to do as it sees fit could merely take the place of God and prove salvation is impossible. What, then, is left to heal? The body has become lord of the mind. How could the mind be returned to the Holy Spirit unless the body is killed? And who would want salvation at such a price?

Certainly sickness does not appear to be a decision. Nor would anyone actually believe he wants to be sick. Perhaps he can accept the idea in theory, but it is rarely if ever consistently applied to all specific forms of sickness, both in the individual's perception of himself and of all others as well. Nor is it at this level that the teacher of God calls forth the miracle of healing. He overlooks the mind and body, seeing only the face of Christ shining in front of him, correcting all mistakes and healing all perception. Healing is the result of the recognition, by God's teacher, of who it is that is in need of healing. This recognition has no special reference. It is true of all things that God created. In it are all illusions healed.

When a teacher of God fails to heal, it is because he has forgotten Who he is. Another's sickness thus becomes his own. In allowing this to happen, he has identified with another's ego, and has thus confused him with a body. In so doing, he has refused to accept the Atonement for himself, and can hardly offer it to his brother in Christ's Name. He will, in fact, be unable to recognize his brother at all, for his Father did not create bodies, and so he is seeing in his brother only the unreal. Mistakes do not correct mistakes, and distorted perception does not heal. Step back now, teacher of God. You have been wrong.

Lead not the way, for you have lost it. Turn quickly to your Teacher, and let yourself be healed.

The offer of Atonement is universal. It is equally applicable to all individuals in all circumstances. And in it is the power to heal all individuals of all forms of sickness. Not to believe this is to be unfair to God, and thus unfaithful to Him. A sick person perceives himself as separate from God. Would you see him as separate from you? It is your task to heal the sense of separation that has made him sick. It is your function to recognize for him that what he believes about himself is not the truth. It is your forgiveness that must show him this. Healing is very simple. Atonement is received and offered. Having been received, it must be accepted. It is in the receiving, then, that healing lies. All else must follow from this single purpose.

Who can limit the power of God Himself? Who, then, can say which one can be healed of what, and what must remain beyond God's power to forgive? This is insanity indeed. It is not up to God's teachers to set limits upon Him, because it is not up to them to judge His Son. And to judge His Son is to limit his Father. Both are equally meaningless. Yet this will not be understood until God's teacher recognizes that they are the same mistake. Herein does he receive Atonement, for he withdraws his judgment from the Son of God, accepting him as God created him. No longer does he stand apart from God, determining where healing should be given and where it should be withheld. Now can he say with God, "This is my beloved Son, created perfect and forever so."

Section 23 - Does Jesus Have a Special Role in Healing?

God's gifts can rarely be received directly. Even the most advanced of God's teachers will give way to temptation in this world. Would it be fair if their pupils were denied healing because of this? The Bible says, "Ask in the name of Jesus Christ." Is this merely an appeal to magic? A name does not heal, nor does an invocation call forth any special power. What does it mean to call on Jesus Christ? What does calling on his name confer? Why is the appeal to him part of healing?

We have repeatedly said that one who has perfectly accepted the Atonement for himself can heal the world. Indeed, he has already done so. Temptation may recur to others, but never to this One. He has become the risen Son of God. He has overcome death because he has accepted life. He has recognized himself as God created him, and in so doing he has recognized all living things as part of him. There is now no limit on his power, because it is the power of God. So has his name become the Name of God, for he no longer sees himself as separate from Him.

What does this mean for you? It means that in remembering Jesus you are remembering God. The whole relationship of the Son to the Father lies in him. His part in the Sonship is also yours, and his completed learning guarantees your own success. Is he still available for help? What did he say about this? Remember his promises, and ask yourself honestly whether it is likely that he will fail to keep them. Can God fail His Son? And can one who is one with God be unlike Him? Who transcends the body has transcended limitation. Would the greatest teacher be unavailable to those who follow him?

The name of Jesus Christ as such is but a symbol. But it stands for love that is not of this world. It is a symbol that is safely used as a replacement for the many names of all the gods to which you pray. It becomes the shining symbol for the Word of God, so close to what it stands for that the little space between the two is lost, the moment that the name is called to mind. Remembering the name of Jesus Christ is to give thanks for all the gifts that God has given you. And gratitude to God becomes the way in which He is remembered, for love cannot be far behind a grateful heart and thankful mind. God enters easily, for these are the true conditions for your homecoming.

Jesus has led the way. Why would you not be grateful to him? He has asked for love, but only that he might give it to you. You do not love yourself. But in his eyes your loveliness is so complete and flawless that he sees in it an image of his Father. You become the symbol of his Father here on earth. To you he looks for hope, because in you he sees no limit and no stain to mar your beautiful perfection. In his eyes Christ's vision shines in perfect constancy. He has remained with you. Would you not learn the lesson of salvation through his learning? Why would you choose to start again, when he has made the journey for you?

No one on earth can grasp what Heaven is, or what its one Creator really means. Yet we have witnesses. It is to them that wisdom should appeal. There have been those whose learning far exceeds what we can learn. Nor would we teach the limitations we have laid on us. No one who has become a true and dedicated teacher of God forgets his brothers. Yet what he can offer them is limited by what he learns himself. Then turn to one who laid all limits by, and went beyond the farthest reach of learning. He will take

you with him, for he did not go alone. And you were with him then, as you are now.

This course has come from him because his words have reached you in a language you can love and understand. Are other teachers possible, to lead the way to those who speak in different tongues and appeal to different symbols? Certainly there are. Would God leave anyone without a very present help in time of trouble; a savior who can symbolize Himself? Yet do we need a many-faceted curriculum, not because of content differences, but because symbols must shift and change to suit the need. Jesus has come to answer yours. In him you find God's Answer. Do you, then, teach with him, for he is with you; he is always here.

Section 24 - Is Reincarnation So?

In the ultimate sense, reincarnation is impossible. There is no past or future, and the idea of birth into a body has no meaning either once or many times. Reincarnation cannot, then, be true in any real sense. Our only question should be, "Is the concept helpful?" And that depends, of course, on what it is used for. If it is used to strengthen the recognition of the eternal nature of life, it is helpful indeed. Is any other question about it really useful in lighting up the way? Like many other beliefs, it can be bitterly misused. At least, such misuse offers preoccupation and perhaps pride in the past. At worst, it induces inertia in the present. In between, many kinds of folly are possible.

Reincarnation would not, under any circumstances, be the problem to be dealt with now. If it were responsible for some of the difficulties the individual faces now, his task would still be only to escape from them now. If he is laying the groundwork for a future life, he can still work out his salvation only now. To some, there may be comfort in the

concept, and if it heartens them its value is self-evident. It is certain, however, that the way to salvation can be found by those who believe in reincarnation and by those who do not. The idea cannot, therefore, be regarded as essential to the curriculum. There is always some risk in seeing the present in terms of the past. There is always some good in any thought which strengthens the idea that life and the body are not the same.

For our purposes, it would not be helpful to take any definite stand on reincarnation. A teacher of God should be as helpful to those who believe in it as to those who do not. If a definite stand were required of him, it would merely limit his usefulness, as well as his own decision making. Our course is not concerned with any concept that is not acceptable to anyone, regardless of his formal beliefs. His ego will be enough for him to cope with, and it is not the part of wisdom to add sectarian controversies to his burdens. Nor would there be an advantage in his premature acceptance of the course merely because it advocates a long-held belief of his own.

It cannot be too strongly emphasized that this course aims at a complete reversal of thought. When this is finally accomplished, issues such as the validity of reincarnation become meaningless. Until then, they are likely to be merely controversial. The teacher of God is, therefore, wise to step away from all such questions, for he has much to teach and learn apart from them. He should both learn and teach that theoretical issues but waste time, draining it away from its appointed purpose. If there are aspects to any concept or belief that will be helpful, he will be told about it. He will also be told how to use it. What more need he know?

Does this mean that the teacher of God should not believe in reincarnation himself, or discuss it with others who do?

The answer is, certainly not! If he does believe in reincarnation, it would be a mistake for him to renounce the belief unless his internal Teacher so advised. And this is most unlikely. He might be advised that he is misusing the belief in some way that is detrimental to his pupil's advance or his own. Reinterpretation would then be recommended, because it is necessary. All that must be recognized, however, is that birth was not the beginning, and death is not the end. Yet even this much is not required of the beginner. He need merely accept the idea that what he knows is not necessarily all there is to learn. His journey has begun.

The emphasis of this course always remains the same; it is at this moment that complete salvation is offered you, and it is at this moment that you can accept it. This is still your one responsibility. Atonement might be equated with total escape from the past and total lack of interest in the future. Heaven is here. There is nowhere else. Heaven is now. There is no other time. No teaching that does not lead to this is of concern to God's teachers. All beliefs will point to this if properly interpreted. In this sense, it can be said that their truth lies in their usefulness. All beliefs that lead to progress should be honored. This is the sole criterion this course requires. No more than this is necessary.

Section 25 - Are "Psychic" Powers Desirable?

The answer to this question is much like the preceding one. There are, of course, no "unnatural" powers, and it is obviously merely an appeal to magic to make up a power that does not exist. It is equally obvious, however, that each individual has many abilities of which he is unaware. As his awareness increases, he may well develop abilities that seem quite startling to him. Yet nothing he can do can

compare even in the slightest with the glorious surprise of remembering Who he is. Let all his learning and all his efforts be directed toward this **one great final surprise**, and he will not be content to be delayed by the little ones that may come to him on the way.

Certainly there are many "psychic" powers that are clearly in line with this course. Communication is not limited to the small range of channels the world recognizes. If it were, there would be little point in trying to teach salvation. It would be impossible to do so. The limits the world places on communication are the chief barriers to direct experience of the Holy Spirit, Whose Presence is always there and Whose Voice is available but for the hearing. These limits are placed out of fear, for without them the walls that surround all the separate places of the world would fall at the holy sound of His Voice. Who transcends these limits in any way is merely becoming more natural. He is doing nothing special, and there is no magic in his accomplishments.

The seemingly new abilities that may be gathered on the way can be very helpful. Given to the Holy Spirit, and used under His direction, they are valuable teaching aids. To this, the question of how they arise is irrelevant. The only important consideration is how they are used. Taking them as ends in themselves, no matter how this is done, will delay progress. Nor does their value lie in:

- Proving anything.
- Achievements from the past.
- Unusual attunement with the unseen.
- Special favors from God.

God gives no special favors, and no one has any powers that are not available to everyone. Only by tricks of magic are special powers "demonstrated."

Nothing that is genuine is used to deceive. The Holy Spirit is incapable of deception, and He can use only genuine abilities. What is used for magic is useless to Him. But what He uses cannot be used for magic. There is, however, a particular appeal in unusual abilities that can be curiously tempting. Here are strengths which the Holy Spirit wants and needs. Yet the ego sees in these same strengths an opportunity to glorify itself. Strengths turned to weakness are tragedy indeed. Yet what is not given to the Holy Spirit must be given to weakness, for what is withheld from love is given to fear, and will be fearful in consequence.

Even those who no longer value the material things of the world may still be deceived by "psychic" powers. As investment has been withdrawn from the world's material gifts, the ego has been seriously threatened. It may still be strong enough to rally under this new temptation to win back strength by guile. Many have not seen through the ego's defenses here, although they are not particularly subtle. Yet, given a remaining wish to be deceived, deception is made easy. Now the "power" is no longer a genuine ability, and cannot be used dependably. It is almost inevitable that, unless the individual changes his mind about its purpose, he will bolster his "power's" uncertainties with increasing deception.

Any ability that anyone develops has the potentiality for good. To this there is no exception. And the more unusual and unexpected the power, the greater its potential usefulness. Salvation has need of all abilities, for what the world would destroy the Holy Spirit would restore. "Psychic" abilities have been used to call upon the devil, which merely means to strengthen the ego. Yet here is also a great channel of hope and healing in the Holy Spirit's service. Those who have developed "psychic"

powers have simply let some of the limitations they laid upon their minds be lifted. It can be but further limitations they lay upon themselves if they utilize their increased freedom for greater imprisonment. The Holy Spirit needs these gifts, and those who offer them to Him and Him alone go with Christ's gratitude upon their hearts, and His holy sight not far behind.

Section 26 - Can God Be Reached Directly?

God indeed can be reached directly, for there is no distance between Him and His Son. His awareness is in everyone's memory, and His Word is written on everyone's heart. Yet this awareness and this memory can arise across the threshold of recognition only where all barriers to truth have been removed. In how many is this the case? Here, then, is the role of God's teachers. They, too, have not attained the necessary understanding as yet, but they have joined with others. This is what sets them apart from the world. And it is this that enables others to leave the world with them. Alone they are nothing. But in their joining is the power of God.

There are those who have reached God directly, retaining no trace of worldly limits and remembering their own Identity perfectly. These might be called the Teachers of teachers because, although they are no longer visible, their image can yet be called upon. And they will appear when and where it is helpful for them to do so. To those to whom such appearances would be frightening, they give their ideas. No one can call on them in vain. Nor is there anyone of whom they are unaware. All needs are known to them, and all mistakes are recognized and overlooked by them. The time will come when this is understood. And meanwhile, they give all their gifts to the teachers of God

who look to them for help, asking all things in their name and in no other.

Sometimes a teacher of God may have a brief experience of direct union with God. In this world, it is almost impossible that this endure. It can, perhaps, be won after much devotion and dedication, and then be maintained for much of the time on earth. But this is so rare that it cannot be considered a realistic goal. If it happens, so be it. If it does not happen, so be it as well. All worldly states must be illusory. If God were reached directly in sustained awareness, the body would not be long maintained. Those who have laid the body down merely to extend their helpfulness to those remaining behind are few indeed. And they need helpers who are still in bondage and still asleep, so that by their awakening can God's Voice be heard.

Do not despair, then, because of limitations. It is your function to escape from them, but not to be without them. If you would be heard by those who suffer, you must speak their language. If you would be a savior, you must understand what needs to be escaped. Salvation is not theoretical. Behold the problem, ask for the answer, and then accept it when it comes. Nor will its coming be long delayed. All the help you can accept will be provided, and not one need you have will not be met. Let us not, then, be too concerned with goals for which you are not ready. God takes you where you are and welcomes you. What more could you desire, when this is all you need?

Section 27 - What Is Death?

Death is the central dream from which all illusions stem. Is it not madness to think of life as being born, aging, losing vitality, and dying in the end? We have asked this question before, but now we need to consider it more carefully. It is the one fixed, unchangeable belief of the world that all

things in it are born only to die. This is regarded as "the way of nature," not to be raised to question, but to be accepted as the "natural" law of life. The cyclical, the changing and unsure; the undependable and the unsteady, waxing and waning in a certain way upon a certain path,-- all this is taken as the Will of God. And no one asks if a benign Creator could will this.

In this perception of the universe as God created it, it would be impossible to think of Him as loving. For who has decreed that all things pass away, ending in dust and disappointment and despair, can but be feared. He holds your little life in his hand but by a thread, ready to break it off without regret or care, perhaps today. Or if he waits, yet is the ending certain. Who loves such a god knows not of love, because he has denied that life is real. Death has become life's symbol. His world is now a battleground, where contradiction reigns and opposites make endless war. Where there is death is peace impossible.

Death is the symbol of the fear of God. His Love is blotted out in the idea, which holds it from awareness like a shield held up to obscure the sun. The grimness of the symbol is enough to show it cannot coexist with God. It holds an image of the Son of God in which he is "laid to rest" in devastation's arms, where worms wait to greet him and to last a little while by his destruction. Yet the worms as well are doomed to be destroyed as certainly. And so do all things live because of death. Devouring is nature's "law of life." God is insane, and fear alone is real.

The curious belief that there is part of dying things that may go on apart from what will die, does not proclaim a loving God nor re-establish any grounds for trust. If death is real for anything, there is no life. Death denies life. But if there is reality in life, death is denied. No compromise in this is possible. There is either a god of fear or One of

Love. The world attempts a thousand compromises, and will attempt a thousand more. Not one can be acceptable to God's teachers, because not one could be acceptable to God. He did not make death because He did not make fear. Both are equally meaningless to Him.

The "reality" of death is firmly rooted in the belief that God's Son is a body. And if God created bodies, death would indeed be real. But God would not be loving. There is no point at which the contrast between the perception of the real world and that of the world of illusions becomes more sharply evident. Death is indeed the death of God, if He is Love. And now His Own creation must stand in fear of Him. He is not Father, but destroyer. He is not Creator, but avenger. Terrible His Thoughts and fearful His image. To look on His creations is to die.

"And the last to be overcome will be death." Of course! Without the idea of death there is no world. All dreams will end with this one. This is salvation's final goal; the end of all illusions. And in death are all illusions born. What can be born of death and still have life? But what is born of God and still can die? The inconsistencies, the compromises and the rituals the world fosters in its vain attempts to cling to death and yet to think love real are mindless magic, ineffectual and meaningless. God is, and in Him all created things must be eternal. Do you not see that otherwise He has an opposite, and fear would be as real as love?

Teacher of God, your one assignment could be stated thus: Accept no compromise in which death plays a part. Do not believe in cruelty, nor let attack conceal the truth from you. What seems to die has but been misperceived and carried to illusion. Now it becomes your task to let the illusion be carried to the truth. Be steadfast but in this; be not deceived by the "reality" of any changing form. Truth

neither moves nor wavers nor sinks down to death and dissolution. And what is the end of death? Nothing but this; the realization that the Son of God is guiltless now and forever. Nothing but this. But do not let yourself forget it is not less than this.

Section 28 - What Is the Resurrection?

Very simply, the resurrection is the overcoming or surmounting of death. It is a reawakening or a rebirth; a change of mind about the meaning of the world. It is the acceptance of the Holy Spirit's interpretation of the world's purpose; the acceptance of the Atonement for oneself. It is the end of dreams of misery, and the glad awareness of the Holy Spirit's final dream. It is the recognition of the gifts of God. It is the dream in which the body functions perfectly, having no function except communication. It is the lesson in which learning ends, for it is consummated and surpassed with this. It is the invitation to God to take His final step. It is the relinquishment of all other purposes, all other interests, all other wishes and all other concerns. It is the single desire of the Son for the Father.

The resurrection is the denial of death, being the assertion of life. Thus is all the thinking of the world reversed entirely. Life is now recognized as salvation, and pain and misery of any kind perceived as hell. Love is no longer feared, but gladly welcomed. Idols have disappeared, and the remembrance of God shines unimpeded across the world. Christ's face is seen in every living thing, and nothing is held in darkness, apart from the light of forgiveness. There is no sorrow still upon the earth. The joy of Heaven has come upon it.

Here the curriculum ends. From here on, no directions are needed. Vision is wholly corrected and all mistakes

undone. Attack is meaningless and peace has come. The goal of the curriculum has been achieved. Thoughts turn to Heaven and away from hell. All longings are satisfied, for what remains unanswered or incomplete? The last illusion spreads across the world, forgiving all things and replacing all attack. The whole reversal is accomplished. Nothing is left to contradict the Word of God. There is no opposition to the truth. And now the truth can come at last. How quickly will it come as it is asked to enter and envelop such a world!

All living hearts are tranquil with a stir of deep anticipation, for the time of everlasting things is now at hand. There is no death. The Son of God is free. And in his freedom is the end of fear. No hidden places now remain on earth to shelter sick illusions, dreams of fear and misperceptions of the universe. All things are seen in light, and in the light their purpose is transformed and understood. And we, God's children, rise up from the dust and look upon our perfect sinlessness. The song of Heaven sounds around the world, as it is lifted up and brought to truth.

Now there are no distinctions. Differences have disappeared and Love looks on Itself. What further sight is needed? What remains that vision could accomplish? We have seen the face of Christ, His sinlessness, His Love behind all forms, beyond all purposes. Holy are we because His Holiness has set us free indeed! And we accept His Holiness as ours; as it is. As God created us so will we be forever and forever, and we wish for nothing but His Will to be our own. Illusions of another will are lost, for unity of purpose has been found.

These things await us all, but we are not prepared as yet to welcome them with joy. As long as any mind remains

possessed of evil dreams, the thought of hell is real. God's teachers have the goal of wakening the minds of those asleep, and seeing there the vision of Christ's face to take the place of what they dream. The thought of murder is replaced with blessing. Judgment is laid by, and given Him Whose function judgment is. And in His Final Judgment is restored the truth about the holy Son of God. He is redeemed, for he has heard God's Word and understood its meaning. He is free because he let God's Voice proclaim the truth. And all he sought before to crucify are resurrected with him, by his side, as he prepares with them to meet his God.

Section 29 - As for the Rest . . .

This manual is not intended to answer all questions that both teacher and pupil may raise. In fact, it covers only a few of the more obvious ones, in terms of a brief summary of some of the major concepts in the text and workbook. It is not a substitute for either, but merely a supplement. While it is called a manual for teachers, it must be remembered that only time divides teacher and pupil, so that the difference is temporary by definition.

In some cases, it may be helpful for the pupil to read the manual first. Others might do better to begin with the workbook. Still others may need to start at the more abstract level of the text.

Which is for which? Who would profit more from prayers alone? Who needs but a smile, being as yet unready for more? No one should attempt to answer these questions alone. Surely no teacher of God has come this far without realizing that. The curriculum is highly individualized, and all aspects are under the Holy Spirit's particular care and guidance. Ask and He will answer. The responsibility is His, and He alone is fit to assume it. To do so is His function.

To refer the questions to Him is yours. Would you want to be responsible for decisions about which you understand so little? Be glad you have a Teacher Who cannot make a mistake. His answers are always right. Would you say that of yours?

There is another advantage,--and a very important one,--in referring decisions to the Holy Spirit with increasing frequency. Perhaps you have not thought of this aspect, but its centrality is obvious. To follow the Holy Spirit's guidance is to let yourself be absolved of guilt. It is the essence of the Atonement. It is the core of the curriculum. The imagined usurping of functions not your own is the basis of fear. The whole world you see reflects the illusion that you have done so, making fear inevitable. To return the function to the One to Whom it belongs is thus the escape from fear. And it is this that lets the memory of love return to you. Do not, then, think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies. It is the way out of hell for you.

Here again is the paradox often referred to in the course. To say, "Of myself I can do nothing" is to gain all power. And yet it is but a seeming paradox. As God created you, you have all power. The image you made of yourself has none. The Holy Spirit knows the truth about you. The image you made does not. Yet, despite its obvious and complete ignorance, this image assumes it knows all things because you have given that belief to it. Such is your teaching, and the teaching of the world that was made to uphold it. But the Teacher Who knows the truth has not forgotten it. His decisions bring benefit to all, being wholly devoid of attack. And therefore incapable of arousing guilt.

Who assumes a power that he does not possess is deceiving himself. Yet to accept the power given him by God is but to acknowledge his Creator and accept His gifts.

And His gifts have no limit. To ask the Holy Spirit to decide for you is simply to accept your true inheritance. Does this mean that you cannot say anything without consulting Him? No, indeed! That would hardly be practical, and it is the practical with which this course is most concerned. If you have made it a habit to ask for help when and where you can, you can be confident that wisdom will be given you when you need it. Prepare for this each morning, remember God when you can throughout the day, ask the Holy Spirit's help when it is feasible to do so, and thank Him for His guidance at night. And your confidence will be well founded indeed.

Never forget that the Holy Spirit does not depend on your words. He understands the requests of your heart, and answers them. Does this mean that, while attack remains attractive to you, He will respond with evil? Hardly! For God has given Him the power to translate your prayers of the heart into His language. He understands that an attack is a call for help. And He responds with help accordingly. God would be cruel if He let your words replace His Own. A loving father does not let his child harm himself, or choose his own destruction. He may ask for injury, but his father will protect him still. And how much more than this does your Father love His Son?

Remember you are His completion and His Love. Remember your weakness is His strength. But do not read this hastily or wrongly. If His strength is in you, what you perceive as your weakness is but illusion. And He has given you the means to prove it so. Ask all things of His Teacher, and all things are given you. Not in the future but immediately; now. God does not wait, for waiting implies time and He is timeless.

Forget your foolish images, your sense of frailty and your fear of harm, your dreams of danger and selected

"wrongs." God knows but His Son, and as he was created so he is. In confidence I place you in His Hands, and I give thanks for you that this is so.

And now in all your doings be you blessed.
God turns to you for help to save the world.
Teacher of God, His thanks He offers you,
And all the world stands silent in the grace
You bring from Him. You are the Son He loves,
And it is given you to be the means
Through which His Voice is heard around the world,
To close all things of time; to end the sight
Of all things visible; and to undo
All things that change. Through you is ushered in
A world unseen, unheard, yet truly there.
Holy are you, and in your light the world
Reflects your holiness, for you are not
Alone and friendless. I give thanks for you,
And join your efforts on behalf of God,
Knowing they are on my behalf as well,
And for all those who walk to God with me.

AMEN

END OF MANUAL FOR TEACHERS

Ideas
from the
Workbook for Students
for all 361 Lessons

*It is doing the exercises that will
make the goal of the course possible.*

(Introduction to the *Workbook for Students*)

- 1 Nothing I See Means Anything.
- 2 I have given everything I see the meaning that it has
for me.
- 3 I do not understand anything I see.
- 4 These thoughts do not mean anything.
- 5 I am never upset for the reason I think.
- 6 I am upset because I see something that is not there.
- 7 I see only the past
- 8 My mind is preoccupied with past thoughts.
- 9 I see nothing as it is now.
- 10 My thoughts do not mean anything.
- 11 My meaningless thoughts are showing me a
meaningless world.
- 12 I am upset because I see a meaningless world.
- 13 A meaningless world engenders fear.
- 14 God did not create a meaningless world.
- 15 My thoughts are images that I have made.
- 16 I have no neutral thoughts.
- 17 I see no neutral things.
- 18 I am not alone in experiencing the effects of my seeing.
- 19 I am not alone in experiencing the effects of my
thoughts.
- 20 I am determined to see.
- 21 I am determined to see things differently.
- 22 What I see is a form of vengeance.
- 23 I can escape from the world I see by giving up attack
thoughts.
- 24 I do not perceive my own best interests.
- 25 I do not know what anything is for.

- 26 My attack thoughts are attacking my invulnerability.
- 27 Above all else I want to see.
- 28 Above all else I want to see things differently.
- 29 God is in everything I see.
- 30 God is in everything I see because God is in my mind.
- 31 I am not the victim of the world I see.
- 32 I have invented the world I see.
- 33 There is another way of looking at the world.
- 34 I could see peace instead of this.
- 35 My mind is part of God's. I am very holy.
- 36 My holiness envelops everything I see.
- 37 My holiness blesses the world.
- 38 There is nothing my holiness cannot do.
- 39 My holiness is my salvation.
- 40 I am blessed as a Son of God.
- 41 God goes with me wherever I go.
- 42 God is my strength. Vision is His gift.
- 43 God is my Source. I cannot see apart from Him.
- 44 God is the light in which I see.
- 45 God is the Mind with which I think.
- 46 God is the Love in which I forgive.
- 47 God is the strength in which I trust.
- 48 There is nothing to fear.
- 49 God's Voice speaks to me all thru the day.
- 50 I am sustained by the Love of God.

51-60 First Review - Lessons 1-50, in groups of five.

**Know thyself patiently;
the brain is not rewired in a day.**

- 61 I am the light of the world.
- 62 Forgiveness is my function as the light of the world.
- 63 The light of the world brings peace thru my forgiveness.
- 64 Let me not forget my function.
- 65 My only function is the one God gave me.
- 66 My happiness and my function are one.
- 67 Love created me like itself.
- 68 Love holds no grievances.
- 69 My grievances hide the light of the world in me.
- 70 My salvation comes from me.
- 71 Only God's plan for salvation will work.
- 72 Holding grievances is attack on God's salvation plan.
- 73 I will there be light.
- 74 There is no will but God's.
- 75 The light has come.
- 76 I am under no laws but God's.
- 77 I am entitled to miracles.
- 78 Let miracles replace all grievances.
- 79 Let me recognize the problem so it can be solved.
- 80 Let me recognize my problems have been solved.

81-90 Second Review - Lessons 61-80, in pairs.

**Remember: There is a message for you.
It belongs to you. You want it. You will receive it.**

- 91 Miracles are seen in light.
- 92 Miracles are seen in light, light and strength are one.
- 93 Light and joy and peace abide in me.
- 94 I am as God created me.
- 95 I am one Self, united with my Creator.
- 96 Salvation comes from my one Self.
- 97 I am spirit.
- 98 I will accept my part in God's plan for salvation.
- 99 Salvation is my only function here.
- 100 My part is essential to God's plan for salvation.
- 101 God's Will for me is perfect happiness.
- 102 I share God's Will for happiness for me.
- 103 God, being Love, is also happiness.
- 104 I seek but what belongs to me in truth.
- 105 God's peace and joy are mine.
- 106 Let me be still and listen to the truth.
- 107 Truth will correct all errors in my mind.
- 108 To give and to receive are one in truth.
- 109 I rest in God.
- 110 I am as God created me.

111-120 Third Review - Lessons 91-110, in pairs.

**Do not forget how little has been learned.
Do not forget how much can be learned now.**

- 121 Forgiveness is the key to happiness.
- 122 Forgiveness offers everything I want.
- 123 I thank my Father for His gifts to me.
- 124 Let me remember I am one with God.
- 125 In quiet I receive God's Word today.
- 126 All that I give is given to myself.
- 127 There is no love but God's.
- 128 The world I see holds nothing that I want.
- 129 Beyond this world there is a world I want.
- 130 It is impossible to see two worlds.
- 131 No one can fail who seeks to reach the truth.
- 132 I loosen the world from all I thought it was.
- 133 I will not value what is valueless.
- 134 Let me perceive forgiveness as it is.
- 135 If I defend myself I am attacked.
- 136 Sickness is a defense against the truth.
- 137 When I am healed I am not healed alone.
- 138 Heaven is the decision I must make.
- 139 I will accept Atonement for myself.
- 140 Only salvation can be said to cure.

141-150 Fourth Review - Lessons 121-140, in pairs.

My mind holds only what I think with God.

- 151 All things are echoes of the Voice for God.
- 152 The power of decision is my own.
- 153 In my defenselessness my safety lies.
- 154 I am among the ministers of God.
- 155 I will step back and let Him lead the way.
- 156 I walk with God in perfect holiness.
- 157 Into His Presence would I enter now.
- 158 Today I learn to give as I receive.
- 159 I give the miracles I have received.
- 160 I am at home. Fear is the stranger here.
- 161 Give me your blessing, holy Son of God.
- 162 I am as God created me.
- 163 There is no death. The Son of God is free.
- 164 Now are we one with Him Who is our Source.
- 165 Let not my mind deny the Thought of God.
- 166 I am entrusted with the gifts of God.
- 167 There is one life, and that I share with God.
- 168 Your grace is given me. I claim it now.
- 169 By grace I live. By grace I am released.
- 170 There is no cruelty in God and none in me.

171-180 Fifth Review - Lessons 151-170, in pairs.

God is but Love, and therefore so am I.

- 181 I trust my brothers, who are one with me.
182 I will be still an instant and go home.
183 I call upon God's Name and on my own.
184 The Name of God is my inheritance.
185 I want the peace of God.
186 Salvation of the world depends on me.
187 I bless the world because I bless myself.
188 The peace of God is shining in me now.
189 I feel the Love of God within me now.
190 I choose the joy of God instead of pain.
191 I am the holy Son of God Himself.
192 I have a function God would have me fill.
193 All things are lessons God would have me learn.
194 I place the future in the Hands of God.
195 Love is the way I walk in gratitude.
196 It can be but myself I crucify.
197 It can be but my gratitude I earn.
198 Only my condemnation injures me.
199 I am not a body, I am free.
200 There is no peace except the peace of God.

201-220 Sixth Review Lessons 181-200, one idea
per day.

**I am not a body. I am free.
For I am still as God created me.**

The end of Part One is not a pause.

Part Two

We use words as guides on which we do not depend.

We seek direct experience of truth alone.

It is now to cross the threshold.

He has promised He will take the final step Himself.

Now is the time of prophecy fulfilled.

What Is Forgiveness?

- 221 Peace to my mind. Let all my thoughts be still.
- 222 God is with me. I live and move in Him.
- 223 God is my life. I have no life but His.
- 224 God is my Father, and He loves His Son.
- 225 God is my Father, and His Son loves Him.
- 226 My home awaits me. I will hasten there.
- 227 This is my holy instant of release.
- 228 God has condemned me not. No more do I.
- 229 Love, which created me, is what I am.
- 230 Now will I seek and find the peace of God.

What Is Salvation?

- 231 Father, I will but to remember You.
- 232 Be in my mind, my Father, thru the day.
- 233 I give my life to God to guide today.
- 234 Father, today I am Your Son again.
- 235 God in His mercy wills that I be saved.
- 236 I rule my mind, which I alone must rule.
- 237 Now would I be as God created me.
- 238 On my decision all salvation rests.
- 239 The glory of my Father is my own.
- 240 Fear is not justified in any form.

What Is the World?

- 241 This holy instant is salvation come.
- 242 This day is God's. It is my gift to Him.
- 243 Today I will judge nothing that occurs.
- 244 I am in danger nowhere in the world.
- 245 Your peace is with me, Father. I am safe.
- 246 To love my Father is to love His Son.
- 247 Without forgiveness I will still be blind.
- 248 Whatever suffers is not part of me.
- 249 Forgiveness ends all suffering and loss.
- 250 Let me not see myself as limited.

What Is Sin?

- 251 I am in need of nothing but the truth.
- 252 The Son of God is my Identity.
- 253 My Self is ruler of the universe.
- 254 Let every voice but God's be still in me.
- 255 This day I choose to spend in perfect peace.
- 256 God is the only goal I have today.
- 257 Let me remember what my purpose is.
- 258 Let me remember that my goal is God.
- 259 Let me remember that there is no sin.
- 260 Let me remember God created me.

What Is the Body?

- 261 God is my refuge and security.
- 262 Let me perceive no differences today.
- 263 My holy vision sees all things as pure.
- 264 I am surrounded by the Love of God.
- 265 Creation's gentleness is all I see.
- 266 My holy Self abides in you, God's Son.
- 267 My heart is beating in the peace of God.
- 268 Let all things be exactly as they are.
- 269 My sight goes forth to look upon Christ's face.
- 270 I will not use the body's eyes today.

What Is the Christ?

- 271 Christ's is the vision I will use today.
- 272 How can illusions satisfy God's Son?
- 273 The stillness of the peace of God is mine.
- 274 Today belongs to love. Let me not fear.
- 275 God's healing Voice protects all things today.
- 276 The Word of God is given me to speak.
- 277 Let me not bind Your Son with laws I made.
- 278 If I am bound, my Father is not free.
- 279 Creation's freedom promises my own.
- 280 What limits can I lay upon God's Son?

What Is the Holy Spirit?

- 281 I can be hurt by nothing but my thoughts.
282 I will not be afraid of love today.
283 My true Identity abides in You.
284 I can elect to change all thoughts that hurt.
285 My holiness shines bright and clear today.
286 The hush of Heaven holds my heart today.
287 You are my goal, my Father. Only You.
288 Let me forget my brother's past today.
289 The past is over. It can touch me not.
290 My present happiness is all I see.

What Is the Real World?

- 291 This is a day of stillness and of peace.
292 A happy outcome to all things is sure.
293 All fear is past and only love is here.
294 My body is a wholly neutral thing.
295 The Holy Spirit looks thru me today.
296 The Holy Spirit speaks thru me to day.
297 Forgiveness is the only gift I give.
298 I love You, Father, and I love Your Son.
299 Eternal holiness abides in me.
300 Only an instant does this world endure.

What Is the Second Coming?

- 301 And God Himself shall wipe away all tears.
302 Where darkness was I look upon the light.
303 The holy Christ is born in me today.
304 Let not my world obscure the sight of Christ.
305 There is a peace that Christ bestows on us.
306 The gift of Christ is all I seek today.
307 Conflicting wishes cannot be my will.
308 This instant is the only time there is.
309 I will not fear to look within today.
310 In fearlessness and love I spend today.

What is the Last Judgment?

- 311 I judge all things as I would have them be.
312 I see all things as I would have them be.
313 Now let a new perception come to me.
314 I seek a future different from the past.
315 All gifts my brothers give belong to me.
316 All gifts I give my brothers are my own.
317 I follow in the way appointed me.
318 In me salvation's means and end are one.
319 I came for the salvation of the world.
320 My Father gives all power unto me.

What Is Creation?

- 321 Father, my freedom is in You alone.
- 322 I can give up but what was never real
- 323 I gladly make the "sacrifice" of fear.
- 324 I merely follow, for I would not lead.
- 325 All things I think I see reflect ideas.
- 326 I am forever an Effect of God.
- 327 I need but call and You will answer me.
- 328 I choose the second place to gain the first.
- 329 I have already chosen what You will
- 330 I will not hurt myself again today.

What Is the Ego?

- 331 There is no conflict, for my will is Yours.
- 332 Fear binds the world. Forgiveness sets it free.
- 333 Forgiveness ends the dream of conflict here.
- 334 Today I claim the gifts forgiveness gives.
- 335 I choose to see my brother's sinlessness.
- 336 Forgiveness lets me know that minds are joined.
- 337 My sinlessness protects me from all harm.
- 338 I am affected only by my thoughts.
- 339 I will receive whatever I request.
- 340 I can be free of suffering today.

What Is a Miracle

- 341 I can attack but my own sinlessness, And it is only
that which keeps me safe.
- 342 I let forgiveness rest upon all things, For thus
forgiveness will be given me.
- 343 I am not asked to make a sacrifice To find the mercy
and the peace of God.
- 344 Today I learn the law of love; that what I give my
brother is my gift to me.
- 345 I offer only miracles today, For I would have them be
returned to me.
- 346 Today the peace of God envelops me, And I forget all
things except His Love.
- 347 Anger must come from judgment. Judgment is The
weapon I use to keep miracle away.
- 348 I have no cause for anger or for fear. And in every
need That I perceive, Your grace suffices me.
- 349 Today I let Christ's vision look upon All things for me
and judge them not, but give Each one a miracle.
- 350 Miracles mirror God's eternal Love. To offer them is to
remember Him, And to save the world.

What Am I?

- 351 My sinless brother is my guide to peace and to pain.
And which I choose to see I will behold.
- 352 Judgment and love are opposites. From one come all
sorrows. But from the other comes peace.
- 353 My eyes and tongue have one purpose; to be given
Christ to use to bless the world with miracles.
- 354 We stand together in peace and certainty of purpose.
And in Him is His Creator, as He is in me.
- 355 There is no end to peace and joy, and the miracles I
will give, when I accept God's Word.
- 356 Sickness is another name for sin. Healing is another
name for God. The miracle is thus a call to Him.
- 357 Truth answers every call to God, responding first with
miracles, and then returning unto us to be itself.
- 358 No call to God can be unheard nor unanswered. Of
this I can be sure; His answer is the one I want.
- 359 God's answer is a form of peace. Pain is healed;
misery replaced. Sin is merely a mistake.
- 360 Peace to me, the Son of God. Peace to my brother,
who is one with me.

361 - ∞ . . .

This holy instant would I give to You.

Be You in charge.

For I would follow You,

Certain Your direction gives peace.

And if I need a word to help me,

He will give it to me.

If I need a thought,
that will He also give.

And if I need but stillness and a tranquil, open mind,
these are the gifts I will receive of Him.

He is in charge by my request.

And He will hear and answer me,
because He speaks for God my Father and His holy Son.

END OF IDEAS FROM *WORKBOOK FOR STUDENT*

Chapter & Section
Headings
of the
Text

*For questions about authenticity,
please be advised that
all versions of the Course are
functionally identical.*

*There is no dogma,
there are only different paths to
Salvation, Vision and the Light.*

Introduction

This is a course in miracles. It is a required course. Only the time you take it is voluntary. Free will does not mean that you can establish the curriculum. It means only that you can elect what you want to take at a given time.

The course aims at removing the blocks to the awareness of love's presence, which is your natural inheritance. The opposite of love is fear, but what is all encompassing can have no opposite.

This course can be summed up very simply in this way:

Nothing real can be threatened.

Nothing unreal exists.

Herein lies the peace of God.

The *Ur Text* has the following additions:

You will see miracles thru your hands thru me.

**You should begin each day with the prayer:
Help me to perform whatever miracles
you want of me today.**

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END OF SECTION HEADINGS OF THE *TEXT*

Expanded Lexicon

of

Key Words

*Words will mean little now.
We use them but as guides
on which we do not now depend.*

(Introduction to Workbook for Students Part Two)

Introduction

Most words used in the *Course*, including many used in a very specific sense, carry the ordinary symbolism indicated by the common dictionary. The words covered on the following pages are technical terms; they carry a special meaning in the *Course*. An understanding of how the Course uses the terms is important to the process (and progress) of the learner.

Secondary meaning added to any concepts being presented by the *Course* are distractions and thus detractions. Words are merely symbols and shadows of reality. The only meaning that really matters is the **Last** or **Final step**. The emphasis here is what *A Course In Miracles* itself has to say.

Notes:

1. This is a lexicon and *not* a concordance. The original *Course* contained no index; this is traditional in Platonist material. Word catalogs can easily become a captivating distraction.
2. In-line **bold** text indicates a cross-reference to a separate key word entry.
3. Citations to *Course* sections are a pointer to multiple references to the Key Word. You should teach the entire section, and take care emphasizing quotes out of context.
4. **Legend:**
 - Man §** = Section in *Manual for Teachers*
 - L #** = Lesson in *Workbook for Students*
 - Text Ch. §** = Chapter & Section in *Text*

atonement

A metaphor for dissolving the illusion of **sin**; this will be completed when all accept atonement. This is a very simple concept and should not be burdened with mythological additions. It is an exact synonym for **awakening** and **salvation** and nothing more.

Atonement not: It is not welcomed by one who prefers pain (Text Ch. 18 §7) and difficult to reach by fighting sin. (Text Ch. 18 §7) Do not let it be lost in dreams of vengeance. (Text Ch. 16 §7, Ch. 17 §3) You always choose between Atonement and ego. (Text Ch. 5 §8, Ch. 13 §2, Ch. 16 §7) Seek not in separation. (Text Ch. 15 §9) Atonement can't come to one who thinks they must first atone. (Text Ch. 18 §4)

How Atonement is done: Accepting Atonement for oneself accepts it for all. (Man §6) To let yourself be absolved of guilt is Atonement. (Man §29, Text Ch. 13 §1) Acceptance enables the realization that errors never occurred. (Text Ch. 2 §1) One receives Atonement as one withdraws judgment. (Man §22) Faith is a sign of acceptance. (Text Ch. 19 §1) Atonement becomes real and visible to those who use it. (Text Ch. 14 §5) The miracle is the means, the Atonement is the principle, and healing is the result. (Text Ch. 2 §4)

Who Atonement is for: Everyone has a special part to play. (Text Ch. 14 §6) The one responsibility of a miracle worker is the acceptance of Atonement for oneself. (Man §7, §18 Text Ch. 2 §5, Ch. 5 §6) Teachers have a special role. (Man §4)

What Atonement is about: Crucifixion did not establish Atonement; resurrection does. It's lesson will be lost if it is distorted. (Text Ch. 3 §1, Ch. 14 §6) Healing and Atonement are identical. Partial Atonement is meaningless. (Man §22) Atonement corrects illusions. (Man §2) Undoing of fear is

essential. (Text Ch. 1 §1) It is a lesson in sharing. (Text Ch. 5 §5, Ch. 9 §4) Atonement saves time, but does not abolish it. (Text Ch. 2 §2) It is the way to what was never lost. (Text Ch. 12 §1)

Why Atonement is desirable: No thought of sin will remain the instant anyone accepts Atonement. (Man §14) One who has accepted can heal the world. (Man §23, L# 140) It is escape from the past and lack of interest in the future. (Man §24) It fixes the idea that it is possible to doubt yourself. (L# 139) It restores spirit to its proper place. (Text Ch. 1 §4) One who accept Atonement is invulnerable. (Text Ch. 14 §4) Accepting teaches immortality. (Text Ch. 14 §12) It brings re-evaluation of all you cherish. (Text Ch. 13 §10, Ch. 13 §11) You cannot be in peace unless you accept it. (Text Ch. 9 §7) Atonement gives the power of a healed mind, (Text Ch. 5 §5) and releases you to create. (Text Ch. 5 §6) When Atonement is completed, all talents will be shared by all. (Text Ch. 1 §5)

The timing of Atonement: Illness can render one temporarily inaccessible to the Atonement. (Text Ch. 2 §4) Atonement can work in every dimension of time. (Ch. 2 §2) It is in time, but not for time. (Text Ch. 15 §2) The miracle happens in an instant. See **Last Step**. (Text Ch. 18 §7)

attack / defense, defend, etc.

An actual, literal attempt to transfer guilt onto others, viewing them as sinful so we seem innocent. An actual, literal expression of the illusion of weakness. (L #55, 56; Text Ch. 2 §2, Ch. 12 §1), Anger, contempt and defense *related thoughts* are all equal in delusion making utility.

(The *Course* provides many dozens of generic examples of false reasons for attack thought eruption. They are not extracted here because they are legion and the student

will find value in cataloging examples from their own personal attack projection attempts.)

Attacks facts: Defense will always morph all facts into unrecognition. (L #136) Attack is only unjust. (Man §19, §20) Only sin thought will engender attack. (L #259) (Belief in) sin proclaims attack as real and guilt as justified. (Text Ch. 19 §2) Attack and guilt are one identical illusion. (Text Ch. 29 §2) Without illusions there is no fear or attack. (L #107) You can't recognize evil thoughts if you see value in attack. (Text Ch. 31 §7) By attack understanding is lost. (Text Ch. 30 §6) Attack is related to anger; anger is related to fear. (Text Ch. 6 §1) You made what you attack. (L #22) An attack is a call for help. (Man §29)

Order of battle in attack: How foolish to believe you can attack! (L #198) Ego attacks, and attacks all it sees. (L #66, Text Ch. 11 §6) You attack every second and do not realize. (Text Ch. 12 §8) The (false) world is rooted in attack-defense / defense-attack, and becomes a circle. (L #153) You attack false ideas, for what you think, which has power to make illusions appear real. (Text Ch. 30 §5) Attack makes communication impossible. (Text Ch. 6 §7) No one can attack unless one thinks there is an enemy, (Text Ch. 23 §1) and is always made upon a stranger. (Text Ch. 3 §3) Holiness is denied if you attack anyone for anything. (Man §13) No one attacks without intent to hurt. (L #170) To weaken someone, or to withhold forgiveness, is to attack. (Text Ch. 16 §1, Ch. 23 §4) Grievances attack love and are attacks on salvation! (L #72, 84) Attacks on others so you can escape has nailed you to the Cross. If you attack, you suffer. (L #196) Lack of trust is an attack. (Man §7)

Auto-Attack is the only type: When you forget the meaning of forgiveness you attack yourself. (L #134) Denial is a defense. (Text Ch. 7 §7) If you harbor attack thoughts, you misplace yourself. Attack thoughts attack your own

self. You always attack yourself first. Nothing except your thoughts can attack you. (L #26, 84) Guilt is an attack. (Text Ch. 5 §6) Self-blame is as much a defense as blaming others. You can't enter God's presence if you attack yourself. (Text Ch. 6 §4, Ch. 11 §5) Why should we attack our minds? (L #330) You deny your Identity by attack; it must be replaced by forgiveness. Attack calls on your own weakness. (L #62) If you defend yourself, you attack yourself. (Man §4) Anything that needs defense will weaken you. (Text Ch. 22 §6) Do not let attack conceal the truth from you. (Man §27) You can only attack if you are guilty. (Text Ch. 13 §1) Your perception is a picture of your own attack thoughts. (L #23)

Peace ballet to the attack march: The best defense is to not attack. (Text Ch. 3 §1) Truth is the only defense. (L #135, 332) Attack can never ever enter a holy mind. (L 199) The strong do not attack. (Text Ch. 12 §5) Let no attack enter you. (L #190) Right perception is without attack. (Text Ch. 4 §3) Attack will yield to Love if brought to Love. (Text Ch. 14 §7) Safety comes when defenses are laid down. (Man §4) One who knows truth is devoid of attack. (Man §27)

awaken, awakening, etc.

A metaphor for the end of the illusions of fog and fear that blocks our perception of reality. These blocks always result in a sort of stupor or semi-**sleep** that we must awaken from to end **suffering**. See the *Text*, Chapter 29 for a specific discussion of Awakening, which is an exact synonym for **atonement** and **salvation**. Mythology notwithstanding, these three words all refer to the same one single **last step**.

Awake not yet: You are not yet awake, but you can learn how to awaken. (Text Ch. 9 §6) You need not forgiveness,

but awakening. (Text Ch. 17 §1) Sickness is a physical expression of the fear of awakening. (Text Ch. 8 §9)

How Awakening goes: You must learn the cost of sleeping. Then you *will* decide to awaken. (Text Ch. 12 §6) You will awaken to your own call. (Text Ch. 11 §7) Only ego prevents you from awakening. (Text Ch. 13 §5) A step in awakening is to realize only *you* deny yourself. (Text Ch. 11 §5) In an instant you will awaken. (Text Ch. 15 §2) [Once it happens,] it is as simple as opening your eyes to light when you have no more need of **sleep**. You first dream of peace, then awaken to it. (Text Ch. 13 §8) You can take your place in the Awakening. (Text Ch. 15 §11) The **Last Step** in awakening is taken by God. (Text Ch. 7 §1)

Awake results: You awake to the present. (Text Ch. 20 §2) Awakening is forgetting what you are not. (Text Ch. 7 §4) Joy and (L #190) Peace is awakening. (L #331) The journey is merely the awakening of knowledge of where you always are. (Text Ch. 8 §6) The **resurrection** is a reawakening. (Text Ch. 6 §2, Man §28) Your awakening is the cause of your brother's awakening. (Text Ch. 17 §8) The Holy Spirit teaches awakening of others. (Text Ch. 9 §6)

bless / -ed / -ing

This literally means "to make sacred." Blessing is used superficially by the *Course* in the sense of conferring or invoking specialness, or hagios. On a deeper level, blessing is tied to gratitude and therefore involves the refusal of judgement and contempt.

Blessing not: Defense will not let you see blessing. (L #135) When you deny a blessing you will feel deprived. (Text Ch. 7 §7) Replace judgement with blessing. (Man §10) Be not afraid of blessing. (Text Ch. 27 §5)

Blessing how: You are blessed and do not know it. If you offer blessing, it must come first to yourself. (Text Ch. 14 §2) Happy laughter blesses the world. (L #183) Healing thoughts bless the world. (L # 132) Forgiveness blesses the world. (Man §15) Bless by offering peace and joy. (L #105) You need the blessing that you offer. (Text Ch. 7 §7) You are blessed by every beneficent thought of any brothers. Bless them out of gratitude. (Text Ch. 5 §1)

Blessing does: Holiness blesses by asking nothing. (L #37) What helps is blessed. (Text Ch. 99 §9) Your blessing on them will save you. (L # 39) Your enemy is your friend when you unite them in blessing. (L #121)

body

An assembly of tissues used to move the **brain** from place to place. It is a sophisticated biochemical machine with capabilities beyond conventional understanding. The body has vast potential for harm. It can also be used as a potent communication device.

Most special systems emphasize health as a prerequisite for work. The Course makes little mention regarding practical health (See an exception at The Timing of **Atonement**, above.), and makes no mention of body position or movement. There *is* much discussion regarding concepts of the body.

What the *Course* actually teaches regarding the body is an advanced idea. The Rainbow Body is the only other well-developed parallel to this. Note that there is significant scientific evidence that the body does not exactly operate as the average person thinks.

The primary take from the *Course* on the body is that you are considerably *more* than mere body, and mind holds vastly more possibilities. You do have a body. You also

have clothing. You are certainly not your clothing and likewise you are not your body. The Course then takes this idea deeper. The body does not function *psychologically* as social convention assumes. (Text Ch. 8 §7, §8)

The *Course* provides specifics on the critical idea that you are not merely a body. See also **eyes (body's)**. (L # 91 exercise, Lesson Rev. Six & discussion in Intro. prior to L # 261; also L #72, 91, 135-37 & 199)

(The *Course* provides many dozens of generic examples of false views of the body. These are not extracted here because they are legion and the student will find value in applying these principles to their own personal experience.)

The body in general: Life and the body are not the same. (Man §24) What you use the body for, it will become. (Man §12) The body is a framework for developing abilities. (Text Ch. 7 §5) The body's purpose is to be a Voice; thus it becomes holy. (Man §12) Grace is given to a **mind**, not a body. (Text Ch. 19 §1)

The body is not the real that it presents: The belief you are a body calls for correction. (L #91) The body is the central figure in the dreaming of the **world**. (Text Ch. 27 §8) It is remembered or anticipated, but never experienced just *now*. Only past and future make it seem **real**. (Text Ch. 18 §7) To experience **mind** / body is to be two in conflict. (L #96) Your idea of **sight** is tied to the body. You believe the **brain** can have **thought**. This is magical thinking. (L #92) The body can't heal because it can't make sick. If **God** were reached in sustained awareness, the body would not be long maintained. (Man §26)

Bodies make naughty results: The body is powerless. (Text Ch. 3 §4) It is instrument of **illusion**, seeing what is not there and hearing what was not said. (Text Ch. 19 §1) Thoughts about bodies are not neutral. (L #17) Your **perception** of **world** depends on letting the body make

decisions. Decisions (should be) of **mind**, not of the body. (Man §5) The **body** is endangered by the mind that hurts. (L #76) You are not a body to be crucified. (L #196) Belief in death is rooted in belief that you are a body. (Man §27) All material means you accept as remedies for bodily ills are statements of **magic**. This is the first step in believing that the body makes its own illness. (Text Ch. 2 §4) Mind makes all decisions that results in body's condition. (Man §12) **Ego** uses body to conspire against mind. (Text Ch. 6 §5, §7) If you use the body for **attack**, it is harmful to you. (Text Ch. 8 §7) The body can bring neither peace or turmoil. To seek pleasure thru the body is to find pain. (Text Ch. 19 §8) View of others is about their bodies and body actions (including words). (L #72) Freedom cannot be found in a body. (L #199, Text Ch. 26 §1) You think you are alone if another body is not with you. (L #76) To see the body (alone) is to see **judgement**. (Text Ch. 20 §7) Power, fame, wealth and pleasure have **meaning** only to the body. Yet a body cannot evaluate. (Man §13) A broken body shows an unhealed mind. (Text Ch. 27 §2) Enslavement of a body by a sick mind makes the body sick. (L #135) Sickness assigns a wrong use to the body; it is the mind letting the body control. (Man §5, Text Ch. 8 §9) That a body can be sick is **ego thought**. (Man §22, L #199) To accept release, the insignificance of the body must be accepted. (Man §5, L #294) If **God** is a body, **salvation** must be death. (L #72)

Body clarity results in joy: You can escape the (**illusion** of) the body if you so choose. The body is released because **mind** acknowledges that mind is making sickness. (Text Ch. 28 §2) In **resurrection**, the body functions perfectly. (Man §28) The mind without the body cannot make mistakes. (L #192) The body cannot **fear** or be a thing of fear. (L #135) **Forgiveness** lets the body be seen as it is. (L #192) (The realized self) no longer sees themselves as a body, or even in a body. (Man §12) To

transcend the body is to transcend limitation. (Man §23) Use the body only for joining minds and teach them thru the body... (Text Ch. 8 §7) If you recognize that you need to do nothing, you have withdrawn the body's value from your mind. (Text Ch. 18 §7) Let not thoughts of body delay **salvation**. (L #128)

brain

An organ group, mostly in the skull, that assumes the right to control **body** operation. This control is unconscious and operates across a spectrum from essential-to-detrimental side effects. After social conditioning, the body becomes a victim of the brain. This is done without the victims knowledge or consent.

Do not confuse brain with mind; the brain can be trained to function as a linking device to mind. The *Course* mentions the brain explicitly in three places:

Your idea of what seeing means is tied up with the brain. You also believe the brain can think. (L #92) Mind seems to be trapped in the brain. (Text Ch. 13 §1) The brain cannot interpret what your **vision** sees. The brain interprets *to* the body. You can't understand. (Text Ch. 22 §2) See **mind**.

bridge

A metaphor related to the extinguishment of **illusion**. The bridge is a mechanism, and not an action. It facilitates the **Last step** (or **Final step**), but is *never* indicated as the final step itself.

A crossing of the vacant space to the clear **Vision** of Peace and the path from guilt to Heaven. (Text Ch. 28 §3, L#134, 159, 200) The agent for transition from your **mind** to **salvation**, from illusion to truth and from dreams to **reality**. (Text Ch. 28 §1 L#96, 151, 159, 198 & Ahead of L#281)

Sometimes refers specifically to the **Holy Spirit**. (Text Ch. 5 §4, Ch. 6 §3, Ch. 16 §4) Also the Here-and-Now. (Text Ch. 26 §5)

Christ

In the *Course*, the student is to Be the Christ, and the extracts here refer to you; *not* some symbol. (Text Ch. 24 §6) To accept Christ is to accept oneself and one's brothers and does not imply anything else. To **awaken** is to become the Christ. This absolutely does *not* refer to any singular son of **God** myth. It is, however, equivalent to the Buddhist Awake-One-To-Be.

The purpose (meaning) of Christ: A slain Christ has no **meaning**. (Text Ch. 20 §1) The *name* of Christ is a symbol. Remembering the name is to give thanks. (Man §23) The Christ in you is very still, looking only on truth and having no doubt. (Text Ch. 24 §6) Seeing only the face of Christ corrects all mistakes and heals all **perception**. (Man §22) Those who use only Christ's **vision** finds a deep peace. (L #305-06) Christ's vision does not see enemy. (L #161) Christ's vision restores **sight**. (L #162, 271) Christ answers for you, echoing your Self, using your voice. (L #164)

Where is the Christ?: Christ's face is a reflection of your own. (L #124) The Christ in you does not inhabit a **body**. (Text Ch. 25 §1) Christ's is seen in every living thing. (Man §28, L #269) The place **sin** has left is where you see the face of Christ. Where a cross once stood... (Text Ch. 26 §4, §9) Recognize that Christ is but my Self. (L #353-54) Look deep within as you ascend to meet Christ in you. (L #100, 110)

How you hide the Christ: Guilt hides Christ. (Text Ch. 13 §2) A shadow obscures the face of Christ. (Text Ch. 26 §9) The face of Christ is behind the **veil**. (Text Ch. 20 §1, Ch. 31 §7) The veil of **specialness** hides the face of Christ. (Text Ch. 24 §7) The veil of **sin** hangs between you and the face of Christ. (Text Ch. 22 §5)

How the Christ can Be: Christ's vision... this we can attain. (L #158) Open-mindedness lets Christ's image be extended. (Man §4) The birth of Christ is now, not past or future. (L #308) No **sacrifice** is asked for Christ's **vision**. (L #192) The **Holy instant** is truly the time of Christ. (Text Ch. 15 §10) When you see a sinless **world** *in the name of true perception*, the eyes of Christ are inevitably yours. (L #181) **Forgiveness** lets the **veil** be lifted that hides the Christ. (L #122, 164, 247, 260, 263, 313) We who made it must behold it thru the eyes of Christ. (ahead of L #241) **Bless** the world by looking with the eyes of Christ. (L #304) Christ does the task appointed to you. Manifest Christ by seeing holiness. (Text Ch. 25 §2, §6)

Signs of Your Christ A star inside is the sign Christ has come. (Text Ch. 15 §11) Christ's **vision** changes **darkness** into light. (L #302) Christ's Presence is only aware of perfect **Love**. (L #157) The vision of Christ beholds everything in light. (Text Ch. 13 §9) Christ is reborn as a little Child. (L #182) Each time you forgive you call the strength of Christ in you. (L #62) Defenselessness testifies to recognition of the Christ in you. (L #153)

Results of Christ: You exchange blindness for the seeing eyes of Christ. (L #165) Christ cannot doubt Himself. Vision beyond appearance beholds the face of Christ in all. (L #151) All needs are met in the golden treasury of Christ. (L # 159) Christ's power in your mind is to heal. (L #165) Your hand becomes the giver of Christ's touch. (L #166)

Anti-Christ: Generically, an anti-Christ is any entity or thing that interferes with **atonement** / **awakening** / etc. Only *you* can allow distraction. Anti-Christ becomes more powerful than Christ to those who **dream** the **world** is **real**. (L #137, & see discussion in **Text Ch. 29 §8**, Ch. 30 §2)

consciousness

The first principle of **reality**. The First (Active) aspect of the symbolic Trinity. Though not occupying spatial geometry, it constantly probes for awareness. In the *Course*, and in all non-dualism, this is synonymous with **God** and **mind**. The word is used in only a few places in the *Course*, but in very significant ways.

Complete unconsciousness is impossible. (Text Ch. 8 §9) Release the content usually occupying your consciousness. (L #69) Let the idea for the day sink deep into your consciousness. (L #50) Unheard in consciousness is every pledge to sickness. (Text Ch. 28 §6) Neither miracles or your brothers emanates from consciousness, but both are experienced there. (Text Ch. 1 §2) Consciousness is the *state* that induces action. (Text Ch. 1 §2)

creation

This word is generally used in the conventional dictionary sense, as both noun, verb and also as hyper-verb. The *Course* does refer to a number of special considerations. (See discussion ahead of L #321)

Creation not: You have denied the Source of your creation. (Man §7) Creation is not split in two. (L #131) Creation knows no opposite. (L # 138) Creation and **darkness** cannot coexist, (L #44) and is not affected by your confusion. (L #52) **Illusions** are travesties of creation. (Man §8) Creation is unlike (your) **world**, (L #132) and cannot be conceived in (your) world. (L #192)

Creation is: Creation has one **meaning** (purpose). (L #184) All creation is joined. (Text Ch. 22 §7) There is one creation, one **reality**, one truth. (Text Ch. 26 §3) Only the creations of light are **real**. (Text Ch. 1 §1 #24) **Mind** is eternal; a part of creation, (L #45) which exists in **thought**.

(L #51, 52) Creation is the sum of all God's *thoughts*. (ahead of L #231) In creation all minds are one. (L #139) **Love** is the source of all creation, (L #195) so it is gentle. (L #265) It is eternal and unalterable; it holds truths. (L #93, Text Ch. 7 §1) Creation gives (special) knowledge. (L #158) True giving is creation. (L # 105)

Creation also: Creation is power with no opposite. (Text Ch. 27 §3) The will you share has all the power of creation. (L #73) You were created as a channel for creation; endlessly increased. (L #76)

crucifixion

A symbol for the condition of **suffering** that results from literal self-**attack**. By ceasing self-attack, one comes down from the cross and *creates* **resurrection (salvation)**. Esoterically, this does *not* refer to the torture or death of an ancient individual, metaphorically or otherwise. Five billion people means five billion crucifixions. Nor is this a metaphysical concept. The self-torture is quite there and can be psychologically catalogued. Although self-attack is important, crucifixion is only mentioned in a few dozen places in the *Course*. (Text Ch. 6 §2, Ch. 27 §1)

Dark side of crucifixion: The God of crucifixion demands and condemns. (Text Ch. 11 §7) Crucifixion is (false) redemption. (Text Ch. 24 §5) Before **resurrection**, life re-enacts the crucifixion. (Text Ch. 4 §1) The **world** is a picture of (caused by) the crucifixion. (Text Ch. 13 §1) In **suffering**, crucifixion is offered daily. (Ahead of L #330) Crucifixion does not establish **atonement**. (Text Ch. 3 §1) Crucifixion is **ego's** aim. (Text Ch. 4 §6) Nothing short of crucifixion satisfies the ego's destructive urge. (Text Ch. 13 §3) You are not really afraid of crucifixion. You would rather be a slave of crucifixion. (Text Ch. 13 §4) Do not spend Holy (time) brooding on crucifixion. Crucifixion is

temptation. (Text Ch. 20 §1) The message of the crucifixion is "teach only **love**." Using it any other way makes it a weapon. Crucifixion is the result of opposed thought systems. (Text Ch. 6 §2, §4)

Light side of crucifixion: You decide between crucifixion and **resurrection**. (Text Ch. 14 §4) Change of **mind** changes crucifixion to resurrection. (Text Ch. 21 §3) Your savior is released from crucifixion thru your **vision**. (Text Ch. 20 §2) Resurrection looks past all thoughts of crucifixion. (L #196) Crucifixion is the last useless journey. (Text Ch. 6 §2) Our mission is to escape crucifixion. (Text Ch. 12 §2)

darkness

This is used somewhat in the basic dictionary sense. It is specifically a generic basket term for the foggy **vision** and naughty attitudes that are produced by the **veil**. (**Hell** is a dark place.) This is an example of a concept to be familiar with, then not dwell on. It is merely a metaphor. See **light**

defend / defense – see attack

dream(s) –ing

About one thousand occurrences of some variant of this word appear in the *Course*. Many of the references add detail that deepens understanding of the concept. Fortunately, the concept is simple and consistent: dreaming literally describes *your* view of *your* **world** that *you* project to *your* **veil**. It also includes the conundrum of constantly changing confused cranial conditions that results from the **sleep** that the veil creates. Your internal dialogue runs your **dream**. Neuropsychologists are amazed at the similarity of the waking and dream states; they both appear as exactly the same on **brain** scans. See **happy dream**.

ego

A metaphorical construct for the results of **fear** networks, combined with guilt / grudge / grief complexes as well as with other instinct reactions. The *Course* places ego in a position of being a deliberate malicious conspirator against **salvation**. While this is a model, it indeed seems that this is the actual function of what we know as ego. This is the same as psychology's ego, Campbell's ego (as in 'ego death') and the Evil Creator Deity of the gnostics, but represents something between the id and ego of Freud. See **sin**. Note that these extracts do not mention dissolving ego. It requires *working* all the lessons, not just reading words, to fill that **function**. (See discussion ahead of L #331 & Text Ch. 9 & Ch. 11)

Illusions of ego: Ego makes **illusions**. (L #332) It insists that it is you ... (Text Ch. 13 §3) and limits **perception**. (Text Ch. 15 §9) **Sight** is not related to ego. (L #36) Ego is deceived by everything. (Text Ch. 9 §7) Your **world** is (only) meaningful as ego goals. (L #25) Ego's illusions are safety devices. (L #13) From ego comes **sin** and death. (Text Ch. 19 §10) It allows **fear** of **hell** to be experienced, (Text Ch. 15 §1) and its fears induces unworthiness. (L #64) **Grievance** lets the ego rule. (L #68, 71-73) Ego sees release from **hell** as loss. (L #44) **Sleep** is ego's best advice. (Text Ch. 13 §12)

Ego pseudo-think system: Ego is totally confused; it knows nothing and is denial of free will. (Text Ch. 8 §2) Errors are of ego, which is always wrong. (Text Ch. 9 §3) It wishes no one well. (Text Ch. 15 §7) Guile is the foundation of an ego **thought** system, (Text Ch. 18 §9) because without guilt ego has no life. (Text Ch. 13 §2) Ego distorts Truth (L #196) and its **judgements** are false. (L #151) Ego has petty views of what you are, (L #61) and does not understand humility. (L #61) Ego invests in the past... (Text Ch. 13 §5) Linking future to past is ego's law. (Text Ch. 13 §10)

Only ego blames. (Text Ch. 11 §5) Ego always sees itself as under **attack**, (Text Ch. 18 §2, Ch. 17 §4) so it does constant battle... (L #66) Ego has intense drive for vengeance; it remembers everything. It holds the past against you. (Text Ch. 16 §7) Only ego can be arrogant (L #152) and values only what it takes. (Text Ch. 23 §3) Sickness is central to ego's thought system. (Man §22) Things are songs of praise to ego. (L #50) A wish from ego is a wish for nothing (Text Ch. 9 §1) because ego is the enemy of life. (Text Ch. 19 §9)

Ego rebels: Ego seeks but does not find. (Text Ch. 16 §5) The **body** is ego's weapon. (Text Ch. 20 §6) Ego rules your kingdom. (Text Ch. 18 §8) It opposes correction. (Text Ch. 22 §4) Time is cruel in ego's hands. (Text Ch. 17 §3) Ego is a self-appointed mediator. A sick picture of self is preserved by ego. (Text Ch. 20 §3) Ego is distractions, (Text Ch. 8 §1) changing between suspicious and vicious. (Text Ch. 9 §8) Ego seeks to solve problems where they were not made (Text Ch. 17 §3) and makes confusion between means and end. (Text Ch. 8 §8) Complexity is of ego; an attempt to obscure the obvious. (Text Ch. 15 §4) Comparison is an ego device. (Text Ch. 24 §3) Ego believes situation brings experience ... (but) solves by fragmentation. (Text Ch. 17 §6) Conflict implies that ego has power. Ego always marches to defeat. (Text Ch. 23 §2) Loudly it tells you not to look inward. (Text Ch. 21 §5)

eyes (body's)

The body's eyes are fluid filled balls in the front of the skull that collect location, movement and (some) color data. Each of the several sensors receive a vague and limited snippet of any scene being viewed. These snippets are then transmitted to the **brain** for assembly. Here, interpretation processing adds pattern matching **illusions**, true and false memory data and often injects misperception of **fear**. This results in a very distorted

report of **reality** as compared to the **reality** experienced by unblocked **vision**. See **body**. (L #270)

Body's eyes do: Thinking is seeing as the function of the body's eyes. (L #15) Body's eyes behold **sin** as (impassible). (Text Ch. 22 §4) Injustice is the lens of the body's eyes. (Man §19) Everything the body's eyes sees is temptation, (L #64) **darkness**, (Text Ch. 18 §9) weakness, (L #92) conflict, (Man §8) sickness, (Text Ch. 28 §5) and wrath... (L #161) What the body's eyes perceive fill one with **fear**. (Text Ch. 25 §3) and they (only) see difference. (Man §8) Everything the body's eyes **see** is a mistake... (Text Ch. 22 §4)

Body's eyes do not: You will not see beyond the **veil** with the body's eyes. (Text Ch. 20 §2) The body's eyes cannot see and cannot **bless**. (L #92) Real **vision** does not depend on the body's eyes. (L #30) True light is not the light the body's eyes sees, (L #108) (nor do you) question the body's eyes. (L #151) Sinless **sight** is too holy for the body's eyes to see. (L #124) The body's eyes do not perceive a gift as yours. (L #187)

Face of Christ

Metaphor for the *state* of **salvation**. Symbolized by the face of children ("ye must become as ..."); the original face that has no knowledge of **sin**. The Face is innocent because it never was guilty, and is now aware of this. This is an *internal* matter, but is always evidenced externally by an unceasing smile. See **Christ**.

fear

This is the condition that exists in the absence of the state of **love**. Most **suffering** has some connection to fear. It originates in very specific neural networks that inject misinformation; the sensation generated then seems quite

real. The situation is amplified by the additional injection of **illusions** from the past. This is because much of our memory consists of **guilt**, grudge and grief complexes. The resulting condition can range from mild annoyance to extreme terror or rage. This often leads to an uncontrollable urge to **attack**. Fear is *not* usually based on an unconscious desire for punishment; that trigger is in fact rare. Also, the *Course* uses the concept of 'fear of **God**.' This fear is manifest in most people only as fear of self. (Text Ch. 9 & 28)

Fear is this: Fear is totally meaningless, (Text Ch. 9 §1) and appears in many different forms. (L #295) Hate and fear is one **illusion**. (Text Ch. 29 §2) Every illusion is one of fear. (Text Ch. 16 §4) Fear reigns in madness. (Text Ch. 23 §2) Fear must make blind. (L #130) Fear is illusion, (Man §18, Text Ch. 16 §5) deception, (L #240) **judgement**, (Text Ch. 29 §9) and merciless. (Text Ch. 19 §6) Fear is a **dream** with no will, (L #331) is the opposite of faith, (Text Ch. 19 §1) a **judgement** never justified, (Text Ch. 30 §8) and is insatiable, consuming everything. (L #161) You fear strength and freedom, (L #196) and cannot distinguish between **love** and fear. (L #20) Uncertainty is fear. Fear is hate. There may be fear of weakness, vulnerability, failure and shame. (Man §7) Limits are placed out of fear. (Man §25)

Fear is here: Fear cannot be seen. (Text Ch. 11 §6) (You) are lost in mists of ... fear... (L #192) **Ego** produces fear. (Text Ch. 7 §6) **Defense** stems from fear. (L #135) Fear binds (your) **world**. (L #332) Every **thought** brings **love** or fear. (L #16) Only **attack** produces fear. (Text Ch. 12 §1) The unforgiving **mind** is full of fear. (L #121) You see thru **eyes** of malice and fear. (L #189) You enslave (your) **world** with fear. (L #132) Identify with fear and you will be a stranger to yourself. (L #160) A meaningless **world** engenders fear (L #13) All you fear does not exist. (L #22) What is withheld

from love is given to fear, and will be fearful. (Man 25§) You hate and fear your Self. (Man §19) There are lesser forms of fear, seeming to live in **darkness**. (Text Ch. 18 §3)

Disappear fear: You are fearful because you have forgotten. (Text Ch. 10 §3) Nothing you understand is fearful. (Text Ch. 14 §7) There is no fear in the present. (Text Ch. 15 §1) There is nothing to fear. (L #48) **Love** remains beyond every fear. (L #165) The guiltless have no fear. (L #98) Without **illusions** there could be no fear. (L #107) Truth replaces fear. (L #103, 130) Truth (must be) welcomed without fear. (Man §12) The sinless cannot fear. (Text Ch. 23 §1) Devotion orients one away from fear. (Man §16) Fear condemns and **love** forgives. (L #46) Gentleness means that fear is impossible. (Man §4) Cause and effect, seen without fear, establishes Heaven. (Man §5)

final dream - see **happy dream**

final step

The primary entry for this concept is **last step**. The final step is the instant of **awakening**. This requires **focus**. There are only eighteen occurrences of the term 'final step' in the *Course*, most are redundant or minor mentions. Consider carefully the commentary in Chapter 28 of the Text, where the foundation for the final step is discussed. The "final step" mentioned in certain places in the *Text* refers to entirely different concepts:

- Chapter 30 refers to a preparatory regime. (§2 #7)
- The "final" step of Chapter 28 is actually the *beginning* of **salvation**. (§2)
- The "final step" of Chapter 19 refers to *one's own* personal damnation (Made by oneself). (§11)

(We are) made ready. (L #289) Innocence makes you ready. (Text Ch. 18 §9) The gift by which **God** leans to us and lifts us up takes salvation's final step. (L #168) God will take this step Himself. (L #193, Text Ch. 6 §9, Text Ch. 30 §6) The step goes beyond learning. (L #169) Await with certainty. (L #194)

focus

The deliberate application of directed attention. **This is the single most important element of practice.** The success of the student in the *Course* totally depends on the non-stop *focused* application of the ideas.

Without constant non-stop focus the **last step** will *not* occur.

The habit of engaging with **God** ... is easily made if you actively refuse to let your **mind** slip away. The problem is not one of concentration; it is the belief that no one, including yourself, is worth consistent effort. ... do not permit this shabby belief to pull you back. The disheartened are useless to themselves... but only the **ego** can be disheartened. (Text Ch. 4 §5)

Right focus: Focus properly belongs on the curriculum. (Man §4) To be in the Kingdom is merely to focus your full attention. (Text Ch. 17 §3) The **Holy instant** can only be accepted thru willingness to focus. (Text Ch. 17 §4) Correct focus shortens time to **atonement**. (Text Ch. 2 §2) Keep the exercises focused on the theme. (L #38) **Salvation** focuses on what is. (L #140) **Perception** has a focus. Change this focus and what you behold will change. (L #181) By focusing on good, the **body** grows less persistent... (Text Ch. 31 §7)

Naughty focus: Sometimes you focus (improperly) on a particular attribute of a particular person. (L #21) Vengeance must have a focus. (Text Ch. 27 §7) **Ego** focuses on error. (Text Ch. 11 §6) **Sacrifice** (Text Ch. 26 §1) and pain

(Text Ch. 27 §6) focus upon the **body**. When you give up ego, you will see how your **mind** can focus. (Text Ch. 4 §5) If one focus on what they cannot understand, it will only emphasize helplessness. (Text Ch. 21 §8)

forgiveness

Self-**forgiveness** is one of the few absolutely critical keystone concepts in the *Course*. Forgiveness is the final goal of the curriculum; its single aim. (Man §4) In general, 'to forgive' is used in the standard dictionary sense. The Course then takes this concept much deeper. Forgiveness is a gift to yourself *and* another who has always been your equal. It includes not only forgetting guilt / grudge / grief, but also focused application of the suspension of **judgment** (condemnation) as we go thru the day. This includes the acceptance of all and every. Applying absolute **focus** to this full concept can alone, in itself, trigger **awakening**. (Text Ch. 16 & Ch. 30 §7)

Forgiveness is: Forgiveness is for all. (Text Ch. 25 §7) Forgiveness is not (really) necessary. (Text Ch. 25 §3, Ch. 26 §4) Forgiveness and **salvation** are the same. (L #99) Forgiveness is related to open-mindedness. (Man §4) Forgiveness is only correction. (Text Ch. 2 §6)

Why forgive: Forgiveness represents your **function** here. (L #64, 192) Forgiveness is the means to **salvation**, (L #257) a condition for finding peace, (Man §20) a gift to yourself, (L #62) the great need of the **world** (L #46) and is healing. (Man §22, L #126) Forgiveness can fail to heal (no one). (Man §18) Without forgiveness you are blind. (L #247) Forgiveness is the answer to any kind of attack. (Text Ch. 26 §7) Forgiveness lifts **darkness** and reasserts your will. (L #73)

Forgive how: The only meaningful prayer is for forgiveness. (Text Ch. 3 §5) Forgiveness is a choice. (L #335)

Forgiveness must be learned. (L #121) You must forgive **illusions**, not truth. (L# 134) Let forgiveness be complete. (L #291) Let go of everything that prevents forgiveness. (Man §4) Understanding meaningless thoughts is a key to forgiveness. (L #11) Forgiveness **judges** not. (L #362) Let forgiveness sweep away all trace of the belief in sin. (Text Ch. 23 §2) You will see forgiveness where you have given it. (Text Ch. 17 §1) Forgiveness separates the dreamer from the evil **dream**. (Text Ch. 28 §5) Forgiveness should be practiced thru the day. (L #134)

Forgiveness fails if: You **fear** forgiveness. (Text Ch. 15 §8) **Ego's** plan for forgiveness will not work. (Text Ch. 19 §4) (False) forgiveness is unsound. (L #126) You do not understand forgiveness. (L #126) Forgiveness is not pity. (Text Ch. 27 §2) Un-forgiveness is a dark cornerstone. (Man §9) (False) forgiveness remains aware of **sin**. (Text Ch. 30 §7) Those who withhold forgiveness blind themselves. (L #46) To withhold forgiveness is to **attack**. (Text Ch. 23 §4) Lack of forgiveness may be concealed. (L #140) Would you have partial forgiveness for yourself? (Text Ch. 22 §3)

After forgiveness: The present is forgiveness. (Text Ch. 17 §3) Forgiveness offers everything. (L #122) Forgiveness sets the **world** free. (L #332) Only forgiveness offers miracles. (Text Ch. 25 §10) Give welcome to the power beyond forgiveness. (Text Ch. 27 §3) Forgiveness sweeps all other dreams away. (L #198) Complete forgiveness is total gratitude. (L #195) Look upon the holy sights forgiveness shows. (L #331) Forgiveness is (ultimately) an **illusion**. (Man §14) Forgiveness is the end of specialness. (Text Ch. 24 §4) Forgiveness ends **suffering** and loss. (L #249) Forgiveness ends the **dream** of conflict. (L #333) Forgiveness shines away **sin**. (L #137) Forgiveness is your peace. (Text Ch. 29 §6) Forgiveness entitles you to **vision**. (L # 75, Text Ch. 17 §2) Forgiveness is the key to happiness. (L #121) Light comes

thru your forgiveness. (Text Ch. 29 §3) Even forgiveness is not the end. (Text Ch. 18 §9)

form

The **world** of form is the **world** of false **perception**. Its opposite is Formlessness. (L #186) Form is the result of **judgement** and false application of purpose. Form makes contempt for many aspects of **creation**. The world of form sees your brother as an empty lump of flesh. It is the cause and effect of overlaying false **meaning** on things and events. In the Course, most uses of the word 'form' usually refer to 'type' or 'shape' or 'formula' but sometimes is a style of **illusion**. Note that distance, time and form can be grouped. (L # 167). The **world** of form is only explicitly invoked in a few places.

Value not form: No form endures. (L #187) The **Holy Spirit** is not concerned with form. (Text Ch. 9 §1) Take not form for content. (Text Ch. 14 §11, Ch. 25 §3) Differences in form are no **real** differences. (Text Ch. 18 §1) Nothing is so blinding as **perception** of form. (Text Ch. 22 §4) It is not form you seek... Wholeness has no form. (Text Ch. 30 §4) Failure to see reduces **reality** to form. (Text Ch. 30 §9)

function

One's function is one's purpose. What higher purpose can there be but to end **suffering**? The students *only* function is to See salvation. (L #82-83, 98-100, Text Ch. 25 §7) The *Course* also refers to the function of the **Holy Spirit**.

Function of function: Be glad you have a function. (L #123) **Creation** is your ... real function. (Text Ch. 3 §5) **Atonement** is your only function on Earth. (Text Ch. 14 §5) Do the Holy Spirit's work, for you share in his function... (Text Ch. 12 §7) **Forgiveness** represents your function here

(L #192) and is your function as the light of the **world**.
(L #61-66, Text Ch. 26 §7)

Result of false function: All your present functions are divided... (Text Ch. 3 §4) You deny yourself when you forgot your function. (L #197) You are sad because you are not fulfilling your function as co-creator. (Text Ch. 7 §6) **Ego** ... blocks extension, and thus blocks your function. (Text Ch. 7 §9) The **mind** can distort its function. (Text Ch. 4 §8) Without its function, mind has no peace. (L #96) The imagined usurping of functions not your own is the basis of **fear**. (Man §29) Guilt has no function here. (Text Ch. 15 §7, Ch. 14 §4) **Attack** is response to function unfulfilled. (Text Ch. 29 §4) Without your function this **world** has no **meaning**. (Text Ch. 26 §1) You will never rest until you know your function... (Text Ch. 4 §2, Ch. 11 §3) Function not fulfilled will haunt you. (Text Ch. 24 §7)

Realizing function: Let us not fight our function. (L #186) No one can accept his function unless he knows what he is. (Text Ch. 8 §6) The guiltless know their function will be filled completely. (L #98) The function of truth is to collect information that is true. (Text Ch. 8 §8) The **mind** returns to its proper function only when it wills to know. (Text Ch. 3 §4) No exceptions impair or change our function. (L #195)

Completion is the function. (Text Ch. 30 §4) Everything created has the function of creating. (Text Ch. 11 §2) It is the function of **love** to unite all things. (Text Ch. 12 §8)

Special functions of the teacher: The teacher's function is to save time (Man §1) and bring true learning. (Man §4) Awareness of dreaming is the real function of **God's** teachers. (Man §12) To turn **hell** into Heaven is the function of God's teachers. (Man §14)

grievance

This includes guilt against yourself, grudge against your brother and grief against past loss. These and associated thoughts are primary aspects of **suffering**. The naughty thoughts of grievance can be morphed into **blessing** of compassion. This is *part* of the process toward the end of suffering. Although this is not often explicitly mentioned in the Text, it figures strongly in the first months lessons.

Love holds no grievances. (L #68) Grievances are makers in the **world** you see. (L #73) Whatever reminds you of past grievances attracts you. (Text Ch. 17 §3) Grievances are an **attack** on **salvation**. (L #72) Each grievance stands like a dark shield of hate. (L #78) Be determined not to collect grievances. (L #80)

God

This word carries the standard dictionary definition of "the creator and ruler of the universe." In addition, the *Course*, being non-dualist, incorporates (combines, merges) the concept to include *you*. God is the true self.

Thou art God.

Therefore you are the creator and ruler of The (your) **World**. The first several months lessons concentrate strongly on this theme. A deep knowing of this concept is necessary for **sight**. See **Holy Spirit**.

God's name: God has no name. (L #184) God's Name is holy, but no holier than yours. (L #183) God the Father and Son are One. (L #188) Healing is a name of God. (L #356)

God is *not*: God is not a **body**, (L #72) complex, (Text Ch. 26 §3) conflicted, (Text Ch. 6 §5) cruel, (L #170) **fear**, (Text Ch. 18 §1) insane, (Text Ch. 10 §6) partial, (Text Ch. 1 §5) sickness, **separation** (Text Ch. 7 §2) or **special**. (Text Ch. 24 §3)

God does *not* know: God does not understand words. (Man §21) God does not know of learning, or see contradictions, or perceive at all. (L #193) God does not know of your plans, (L #136) **defense**, (Text Ch. 14 §8) injustice, (Text Ch. 25 §9) or pain. (Text Ch. 11 §4) God does not know **form**. (Text Ch. 30 §4)

God *does not* do: God does not have secret communications. (Text Ch. 14 §11) God does not teach, (Text Ch. 6 §5) **guide**, (Text Ch. 5 §3) limit, (Text Ch. 26 §10) give unequally, (Text Ch. 7 §11) make bargains, (Text Ch. 8 §1) give special favors, (Man §25) take, (Text Ch. 11 §9) oppose, (L #166) make death, (L #163) demand anything, (Text Ch. 11 §7) ask for anything, (Text Ch. 28 §7) believe in retribution, (Text Ch. 3 §1) make contradictions, (L #131) make exception to promises (L #292) or even make any exceptions. (L #47)

God *is* all of and all in: Everything of God is wholly **real**. (Text Ch. 7 §5) There is no time or place or state where God is absent. (Text Ch. 29 §1) Any totality must include God. (Text Ch. 7 §9) God is in everything (L #29) everywhere. (Text Ch. 14 §3) and encompasses all. (Text Ch. 4 §8) God is fair (L #165, Text Ch. 25 §10) in your **mind**, (L #30, 45) light, (L #44) **Love**, (L #46, 171-180) merciful, (Text Ch. 31 §4) one with us, (L #124) strength, safety, (L #47) the only Cause, (Text Ch. 9 §1, Ch. 14 §4) and the realm of knowledge. (L #43) God is a means as well as an end. (Text Ch. 24 §8) All power is of God. (Text Ch. 11 §6)

God *does* all of: God creates only **mind** awake. He does not **sleep**. (L #167) God's justice rests in gentleness. (Text Ch. 26 §1) God's healing voice protects all things (L #275) and speaks all thru the day. (L #49, 168) God blesses every gift, (L #197) gives happiness, (L #66) gives thanks to you, (L #195) offers correction (Text Ch. 16 §7) and mercy, (Text Ch. 3 §6) rests with you in **quiet**, (Text Ch. 22 §6) shares His will with you, (Text Ch. 28 §5) sends spirit into any holy

relationship, (Man §2) wills to create (Text Ch. 11 §2) and is here because we wait together. (L #221)

Anything is possible: God is knowable. (Text Ch. 24 §7) The power of God is limitless. (Text Ch. 14 §11) Everything that God created is like Him. (Text Ch. 2 §1) God's Word has promised that peace is possible. (Man §11) There are no beginnings and no endings in God. (Text Ch. 11 §2)

Furthermore: God can be reached directly. (Man §26) Truth is God's will. (Text Ch. 7 §10) God said there is no **sacrifice**. (Text Ch. 31 §3) God is barred where **sin** has entered. (L #140) God extends outward beyond limits and beyond time. (Text Ch. 7 §1) Oneness is simply the idea that God *Is*. (L #169) Different times and places are all one to God. (Man §16) The will of God is entirely apart from time. (Man §2) God's **world** is happy. (L #301) The mercy and peace of God is free. (L #343) God is dependent on you. (Text Ch. 11 §6)

guide

In a number of passages in the *Course*, the word 'guide' is used in a conventional generic sense; this usage is obvious. Sometimes the Teacher is referred to as the guide. (Man. §9) Sometimes that which you encounter can be a guide. (L #351) The Course cautions repeatedly not to allow ego to be your guide. Usually, the (real) guide is functionally equivalent to the **Holy Spirit**. It is impossible to escape without a guide. (Text Ch. 9 §1)

Beware misguidance: The **world** cannot provide a guide. (L #134, Text Ch. 31 §5) **Ego** and **Holy Spirit** are the only guides to choose from. (L #66) It has taken time to misguide you so completely. (Text Ch. 15 §1) You undertake an **ego**-alien journey with ego as guide. (Text Ch. 5 §4) Ego guides your senses. (L #151) Ego's maker can be misguided. (Text Ch. 4 §2) You are tempted to let **illusions**

be your guide. (L #155) Do not use past learning as your guide. You cannot be your guide. (Text Ch. 14 §12) If you follow the wrong guide you will lose your way. (Text Ch. 9 §3) It is error to think you can correct without a guide. (Text Ch. 9 §4) If you are afraid, it is a sure sign you have not allowed guidance. (Text Ch. 2 §7) Selected miracles can be misguided. (Text Ch. 1 §1 #5)

The guide does: You can be brought together only by the guide. (Text Ch. 14 §9) The holy guide is the translator of **perception** into truth. (L #157, 269) **Sight, vision** and the inner guide all lead you out of **hell**. (Text Ch. 31 §7) The **Holy Spirit** guides you thru the maze of time. (Text Ch. 26 §5) The **Holy Spirit** guides your perception, to end where it began. (Text Ch. 6 §3)

Modes of the Guide: God will guide our footsteps. (L #200, 233, 291, 314, 321, 324) The **Holy Spirit** is a guide (L #215, Text Ch. 14 §4) to your home; to life eternal. (Text Ch. 12 §4) The Teacher has a guide (within). (Man §10, 16, 18) Light can be your guide. (L #87) Strength can guide your seeing. (L #92) Real thoughts are the guide for seeing. (L #53, Text Ch. 12 §7) and for my best interests. (L #55, 60, 133) My sinless brother is my guide to peace. (L #351) Those in the Light are your guides to joy and peace. (Text Ch. 13 §7) Only your own will is worthy enough to guide you. (Text Ch. 4 §4) A guide does not control but he does direct. (Text Ch. 1 §3)

Listen to the Guide: The **Holy Spirit** is Comforter and guide (Text Ch. 5 §2) in choosing. (Text Ch. 5 §3) to **salvation**. (Text Ch. 5 §4) You have a guide to develop your abilities. (Text Ch. 6 §5) Your vigilance is the sign that you want Him to guide you. (Text Ch. 6 §9) As you look in you choose the guide for seeing. (Text Ch. 12 §7) Let your guide teach you. (Text Ch. 18 §9) You need help because you denied your guide. (Text Ch. 4 §4) The **world** is not chaos if guided by

the **Holy Spirit**. (Text Ch. 8 §7) The guide will speak to you. (Text Ch. 14 §12) The Holy Spirit will always guide you truly. (Text Ch. 7 §11) The guide remains with you. (Text Ch. 19 §12) The Holy Spirit makes healing clear if he is the guide. (Text Ch. 9 §5) Your guide is sure. Open your **mind**. (L #128)

happy dream

A metaphor for the *state* resulting from **awakening / atonement**. This is actually the end of dream and the beginning of reality. It is thus a counter dream that is no dream at all. It is a result, and not an act or event. Sometimes stated as the "**final dream**."

The happy dream is not an especially significant term and is mentioned in only about a dozen places in the *Course*. (L #140 & 157, Text Ch. 13 §8, Ch. 18 §2, **Ch. 18 §5**, Ch. 20 §8, Ch. 27 §7, Ch. 28 §2, Ch. 29 §5, Ch. 30 §5, Ch. 30 §9)

hear

Hearing involves a very special **meaning** (purpose) in the Course. This takes on extra significance in Part 2 of the *Workbook*. See **listen**.

Hearing is the *result* of stopping the internal dialogue by switching one's **focus** to an auditory mode. One is to listen, without anticipation, as if waiting for the sound of a long lost friend gently tapping at the door.

Then waiting . . . with unwavering focus. (L #49, 183)

For as long as it requires.

Hear sounds of chaos: On the voice you choose to hear ... depends your belief in what you are. (Text Ch. 21 §6) You will **listen** to madness or hear the truth. (L #66) The **mind** hears guilt and yearns for it. (Text Ch. 19 §3) Hear *not* the voice of guilt and despair. (L #151) Hear *not* an appeal to **hell** and littleness. (Text Ch. 15 §3) Hear *not* the call of hate. (Text Ch. 16 §4) **Sin's** witnesses hear but the call of death.

(Text Ch. 27 §6) Hear plainly about calls to war and peace.
(Text Ch. 25 §4) You will doubt until you hear one whom you have released thru the **Holy Spirit**. (Text Ch. 15 §2) Many hear, but few will answer. (Man §1)

Hear sounds of deafness: If you cannot hear ... it is because you do not choose to **listen**. (Text Ch. 4 §5) You have been deceived ... and so did not hear. (Text Ch. 31 §1) The **body** cannot hear. (Text Ch. 28 §5, §6, Ch. 27 §6) It's an insane belief that the ears alone can hear. (Man §18) The maker (**ego**) does not hear. (L #95, Text Ch. 19 §8) You will hear the **God** you **listen** to. (Text Ch. 10 §4) They hear nothing ... lost in dreams of **specialness**. (Text Ch. 24 §4, §6) You strain your ears to hear ... yet the Call is ... soundless. (Text Ch. 24 §3) You did not hear because you did not wholly welcome. (Text Ch. 29 §2)

Hear sounds of silence: Come to hear the Voice in silence. (L #221, 347, Text Ch. 29 §5) You hear what makes no sound. (Text Ch. 13 §6) The **Holy Spirit's** Voice is available for the hearing. (Man §25) He will answer in proportion to willingness to hear. The teacher listens and hears. (Man §21) You have never failed entirely to hear. (Text Ch. 20 §2)

Hear & now: You learn to hear. (Text Ch. 30 §2) **God** wills you hear his Word today. (L #125) Be glad to hear the Voice of truth. (L #126) Blessed are you who learn to hear. (Text Ch. 11 §2) You must choose to hear one voice. (L #271, Text Ch. 5 §3) In peace we come to hear the Voice. (L #245, 254, 256, 352) If we hear temptation ... we turn aside. (L #272) Hear life and you join. (Text Ch. 31 §2, Ch. 31 §8) Hear God speak thru Him Who is His Voice and *yours as well*. (Text Ch. 30 §3) The voice of the **Holy Spirit** ... must increase in strength before you can hear it. (Text Ch. 5 §4, §5) If you **listen** with an open **mind**, you will hear the Voice of truth... Today. (L #106, 169) It is your **function** to prepare yourself to hear. (Man §15) Refuse not to hear (L #71) and

learn. Be determined. (L #72) Giving up judgment is a prerequisite for hearing. (Man §1) The humble are free to hear. (L #186) Hear your brother's call ... you will recognize your own. (Text Ch. 9 §2, Ch. 12 §1) In time, with practice, you will never cease to hear. (L #153) Do *not* fail to hear. (Text Ch. 31 §8) He will wait until you hear. (L #182)

Hear this: Listening to truth is the only way you can hear it. (Text Ch. 9 §2) You need to hear the truth about yourself as often as possible. (L #67) It is a kindness to yourself to hear the Voice. (L #198) Love is apparent to the ears that hears **love's** voice. (L #127) Hear a single Voice which speaks to us of truth. (L #140) They hear **God** calling in your happy laugh. (L #100) You call to all and they will hear. (L #109) Hear this: all power is given you. (L #191)

hell

A metaphor for the totality of one's **illusions** of **suffering** created by a complex combination of memory dumps, **ego** entrapment, **fear** and similar impulses. This is closely tied to the concept of **crucifixion**. Hell is a cold, dark place. Cold people live there and lonely people feel cold. It is dark due to the dense nature of the **veil**. The Course also makes frequent reference to Heaven being twisted by our illusions to appear hell-like. This is a significant metaphor-set for describing part of the inability to See. For anyone to escape hell, it is necessary to work the *Workbook* exactly as it instructs. See **separation**.

How to tell hell: There is no hell. (Text Ch. 15 §1) Hell is deception, (Man Intro., L # 131) **fear**, (Text Ch. 31 §7) guilt, (L #39) pain and misery. (Man §28) Hell demands **sacrifice**. (L #135)

The gates of hell: You make your hell. (L #342) You closed the gates of hell upon yourself. (Text Ch. 24 §3) Trivial purpose keeps one in hell. (L #63) In **perception** lies either

Heaven or hell. (Man §19) Take not one step in the descent to hell. (Text Ch. 23 §3) Projection of guilt sends one to hell. (Man §4) The appeal of hell lies in the attraction of guilt. (Text Ch. 16 §5) Hell is inescapable to those who identify with **ego**... Hell is its goal. (Text Ch. 15 §1) Your own **crucifixion** is ... writ in hell. (Text Ch. 27 §1) **Mind** possessed of evil dreams (makes) the **thought** of hell real. (Man §28) When ego becomes savage, it offers you hell. (Text Ch. 13 §5) Shared **illusions** and personal hell can only be in your mind. (L #14) You cannot be a little bit in hell. (Man §13) Areas of hell in Heaven are inconceivable. (Man §4) If *you sacrifice* truth, *they* stay in hell. (Man §13)

They are not home from hell (yet): He who walks this **world** is not at home... All he ever made was hell. (L #182) Until you chose Heaven, you are in hell. (Text Ch. 22 §3) In decision lies hell and Heaven. (Man §21) **Perception** is consistent with choice and hell or Heaven comes as one. (L #130)

On the way back from hell: Do you really want to be in hell? (L #73) **Forgiveness** is the means for the happy **world** to take the place of hell. (L #122, Text Ch. 31 §8)) Every decision is for Heaven or hell. (Text Ch. 15 §3) Heaven can be chosen as easily as hell. (L #272, Text Ch. 31 §8, passim) Standing aside from **ego** is release from hell. (L #44) A **thought** of **God** turns hell to Heaven. (Man §11) The **Holy Spirit** comes to rescue us from hell. (L #296) The Holy Spirit's guidance (see **hear**) is the way out of hell. (Man §29) Each **mind** awaits release from hell thru you. (L #121) Forgiveness is only needed in hell; it is unknown in Heaven. (L #200) The end of hell is near. (Text Ch. 31 §8)

Welcome out of hell: Heaven has not bowed to hell. (L #136) Be glad how easily hell is undone. (L #191) Holiness is ... the end of hell. (L #39) Our part is cast in Heaven, not

in hell. (L #154) Miracles replacing **grievances** are acceptance of release from hell. (L #89)

holy instant

This is the interval in which the **mind** is still enough to **hear** and answer; you bring the question to the answer. (Text Ch. 27 §4) The holy instant can potentially occur anytime you allow yourself to suspend **judgement** and totally be here now. There are several parts of the *Text* devoted to this topic. (Text Ch. 15, Ch. 18 §4) Some traditions refer to this as a light-experience. More than a few psychological studies have investigated this phenomena.

In ... release from physical restrictions, you experience ... the holy instant; the lifting of the barriers of time and space, the sudden experience of peace and joy, the lack of awareness of the **body**... (Text Ch. 18 §6)

Unholy limbo: You have received the holy instant, but (may not) be able to use it. (Text Ch. 17 §5) The power of an **idol** is an unholy instant. (Text Ch. 20 §6) The unholy instant is the time of bodies. (Text Ch. 20 §7) The holy instant replaces the unholy one. (Text Ch. 20 §6)

The instant is only: The holy instant is another state of **mind**, (Text Ch. 27 §4) a miniature of Heaven. (Text Ch. 17 §4) The holy instant is one of recognition, (Text Ch. 21 §3, §9) but does not replace the need for learning. (Text Ch. 15 §8)

What the instant is: The holy instant is a special case ... of what every situation is meant to be. (Text Ch. 17 §8) The holy instant is the opposite of **ego's** fixed belief in **salvation** thru vengeance. (Text Ch. 16 §7) A shift to **vision** is ... in the holy instant. (Text Ch. 15 §9) There is no exclusion in the holy instant. (Text Ch. 15 §6) In the holy instant no one is **special**. (Text Ch. 15 §5)

How soon is instant: To accept the holy instant, one must be willing to see no past or future. (Text Ch. 16 §7, Ch. 18 §7) The holy instant is the result of your determination to be holy. (Text Ch. 18 §4) Your holy relationship is reborn in every holy instant. (Text Ch. 18 §5)

When the instant be: You will recognize the holy instant with perfect certainty. (Text Ch. 15 §2) **Perception** is healed in the holy instant. (Text Ch. 19 §3) The holy instant will replace all **sin**. (Text Ch. 27 §6) Each instant becomes a holy instant when the light is freed; (L #194) it is the **miracle's** abiding place; ... it brings **blessing**. (Text Ch. 27 §5) The holy instant is the **Holy Spirit's** most helpful aid. (Text Ch. 16 §6) Solve no problems except within the holy instant. (Text Ch. 27 §4) The holy instant will surely speed you on your way. (Text Ch. 16 §6) Life becomes a holy instant. (L #135)

Furthermore: The holy instant never fails; (Text Ch. 17 §5) it is a practical device. (Text Ch. 17 §5) Join together in a holy instant. (Text Ch. 19 §12) The holy instant is an invitation to **love**; its messenger. (Text Ch. 18 §8, §9) Each holy instant is at the same point in time. (Text Ch. 20 §5) The holy instant is this instant and every instant, (Text Ch. 15 §4) out of time. (Text Ch. 15 §1) It is the **Holy Spirit's** most useful learning device. (Text Ch. 15 §5) The holy instant is important in the defense of truth. (Text Ch. 17 §4) Thru the holy instant the impossible is accomplished. (Text Ch. 15 §7)

Holy Spirit

A metaphor for direct contact to the Creative Principle. The special channel for the acquisition of important knowledge. Holy Spirit is the Mediator between **perception** and knowledge. (L #43) Sometimes the **Friend** functions in this role. Note that often the functions of **God** and of Holy Spirit seem identical. (Text & Man, passim)

Holy is: Holy Spirit is the frame **God** set around the part of Him that you would see as separate. (Text Ch. 25 §3) Holy Spirit is Healer, Comforter and **Guide**, (Text Ch. 5 §2) Translator, (Text Ch. 7 §2) both sender and receiver. (Text Ch. 19 §8) Holy Spirit is the only healer, (Text Ch. 13 §9) the motivation for miracles, (Text Ch. 6 §7) the Call to **awaken**, (Text Ch. 5 §3) answer to **ego** (Text Ch. 5 §4) and the symbol of peace. (Text Ch. 5 §4) Holy Spirit is a decision, (Text Ch. 5 §6) the answer to all problems you have made (Man §11) and the home of minds that seek for freedom. (L #199)

Holy Function: Holy Spirit is the communication link; (Text Ch. 6 §2) it's **function** is entirely communication. (Text Ch. 14 §7) Holy Spirit mediates all higher to lower communication, (Text Ch. 1 §2) bringing **illusion** to truth is it's only function. (Text Ch. 14 §10) Holy Spirit's special function is to release. (Text Ch. 26 §1, Ch. 28 §4) Holy Spirit **judges** against **ego's thought** system, (Text Ch. 9 §7) and is the only Therapist. (Text Ch. 9 §5) It is Holy Spirit's purpose to teach how oneness is experienced. (Text Ch. 25 §2) **Salvation** is the goal, (Text Ch. 20 §7) so Holy Spirit leads you steadily along. (Text Ch. 6 §8, Ch. 8 §2) Holy Spirit's function is to sort out the true from the false in your **mind**. (Text Ch. 9 §1) It has one direction for all minds. (Text Ch. 8 §5) Overlooking guilt is the Holy Spirit's function, (Text Ch. 18 §5) so it teaches you to **awaken** others. (Text Ch. 9 §6) Holy Spirit's purpose rests in peace within you (Text Ch. 19 §5) and is the mechanism of miracles and the highest communication medium. (Text Ch. 1 §1 #38, 46)

Holy where: Your higher **mind** is the home of Holy Spirit, (Text Ch. 4 §5) is in you in a very literal sense (Text Ch. 5 §3) and is in your brother. (Text Ch. 9 §2)

Holy Be: Holy Spirit knows the truth about you. (Man §29) Holy Spirit needs your special function. (Text Ch. 25 §7) Refer decisions to Holy Spirit. (Man §29) Faith arises from Holy

Spirit's **perception**. (Text Ch. 19 §1) Holy Spirit's interpretations are the opposite of **ego's**. (Text Ch. 11 §6) Holy Spirit teaches to make you equal. (Text Ch. 6 §6) Holy Spirit's **vision** is no idle gift. (Text Ch. 20 §2) "To have" and "to be" are identical to Holy Spirit. (Text Ch. 4 §4) Holy Spirit lays a picture of a different you. (Text Ch. 27 §1)

Holy always: Holy Spirit always answers (Text Ch. 6 §5) and always **Guides** truly. (Text Ch. 7 §11) Holy Spirit teaches to perceive beyond your belief, (Text Ch. 7 §8) offering a single **vision**. (Text Ch. 14 §8) Holy Spirit will fill every **mind** that makes room, (Text Ch. 14 §12) opposing any imprisoning of the will. (Text Ch. 8 §2) Holy Spirit guarantees that what **God** gave you shall be yours. (Text Ch. 20 §8) Seek and Holy Spirit promises you will find. (Text Ch. 12 §4) Holy Spirit's voice is as loud as your willingness to **listen** (Text Ch. 8 §8) and has the power the change ... the **world** you see to something else. (Text Ch. 25 §8) Holy Spirit is invisible, but you can see the results. (Text Ch. 12 §7) Holy Spirit's **perception** has perfect equality (Text Ch. 6 §3) and will respond to the slightest invitation. (Text Ch. 5 §8) Holy Spirit's only way of healing is the unification of purpose. (Text Ch. 8 §9)

Holy peace: Holy Spirit will teach how to use peace (Text Ch. 13 §12) and is your strength. (Text Ch. 12 §6) Holy Spirit teaches one lesson, ... and never questions. (Text Ch. 7 §3) Inspiration is of Holy Spirit, (Text Ch. 7 §4) who uses the **body** only for communication. (Text Ch. 7 §5) Holy Spirit undoes **illusions** without attacking them. (Text Ch. 7 §6) Holy Spirit speaks to you (Text Ch. 27 §5) and waits in gentle patience. (Text Ch. 22 §7) Holy Spirit never fails to give the gift of **sight**. (L #75, 159) Holy Spirit holds **salvation** in your mind. (L #96) Holy Spirit replaces **fear** with **love**. (Text Ch. 12 §1) and gives peace (L #97) Holy Spirit can use all you give for your salvation, (Text Ch. 25 §9) but Only Holy Spirit knows what you need. (Text Ch. 13 §8) Holy Spirit sees

perception as a means to teach you. (Text Ch. 21 §4) Holy Spirit has been given all things that can be employed for healing. (Text Ch. 28 §1) Holy Spirit sees only guiltlessness. (Text Ch. 14 §6) and offers release from every problem. (Text Ch. 25 §10, Ch. 26 §2) Holy Spirit uses opposites to point to truth. (Text Ch. 16 §7) and sees the situation as a whole. (Text Ch. 17 §6) Holy Spirit gives without cost at all (Text Ch. 26 §8) and is ever practical in his wisdom. (Text Ch. 18 §2)

Holy cannot: Holy Spirit cannot see error, (Text Ch. 2 §5) punish **sin**, (Text Ch. 19 §3) teach by **fear** (Text Ch. 15 §7) or speak to an unwelcoming host. (Text Ch. 11 §3) Holy Spirit never commands, (Text Ch. 5 § 3, Ch. 6 §5) substitutes, (Text Ch. 18 §1) asks for **sacrifice** (Text Ch. 7 §10) or teaches that you are sinful. (Text Ch. 21 §5) Holy Spirit is not delayed by your mistakes (L #95) nor is capable of deception. (Man §25) Holy Spirit does not evaluate injustice. (Text Ch. 26 §2) Holy Spirit does not see the **body** as you do. (Text Ch. 8 §7)

Not so Holy: Ego does battle with Holy Spirit. (L #66) Pain would silence what Holy Spirit says. (Text Ch. 27 §6)

illusion

The **brain**'s evil step-child, generated by its own neural networks. Illusions inject false additions to things and events, resulting in false interpretation of one's surroundings. The untrained **brain** automatically treats these overlays as actual **reality**. The **body** then reacts based strictly on these illusions. A primary goal of the *Course* is to stop the injection of illusion. Absolutely atrophying all of one's illusions requires working all of the Lessons.

Illusion is: Illusion is the absence of truth. (Text Ch. 19 §1) All illusions are but one. (Text Ch. 26 §3) Illusions are always illusions of differences. (Man §8) This **world** is one of illusion. (Man §4, L #46, 155, 184) Time is the great illusion.

(L #131, 136, 158, Text Ch. 13 §2) Time and space are one illusion. (Text Ch. 26 §8)

Illusions all: Change, (Text Ch. 15 §1) death, (Man §20, L #331) dreams, (Text Ch. 17 §1, Ch. 28 §4) **ego**, (L #66, Text Ch. 16 §5) **fear**, (Man §18, L #93, 160, 163) hate, (Text Ch. 16 §4) **magic** thoughts, (Man §18) the **meaning** of **sacrifice**, (Man §13) pain, (Text Ch. 4 §7) the past, (L #8) **separation**, (Man §21, §28) sickness, (Man §5, §8, L #136, Text Ch. 10 §4) split identity, (L #97) and weakness (Man §29) are illusions. **Specialness** is the grand illusion. (Text Ch. 24 §2) **Attack** and **sin** are bound as one illusion. (Text Ch. 25 §6) Pain and sin are one illusion, hate and fear are one illusion, attack and guilt are one illusion. (Text Ch. 29 §2) To ego illusions are safety devices. (L #13) Happiness apart from **function** is an illusion. (L #83) The illusion of self-doubt can take many **forms**. (Man §7) (The idea) of many, and not one, is an illusion. (Man §12) Some of what you see is shared illusion and some is personal. (L #14)

Know illusion, shun illusion: Illusions are deceptions. (Text Ch. 9 §8) Truth has no illusions. (L #151) Illusion can obscure holiness. (L #299) Illusions are not **real**. (Text Ch. 19 §12) **Illusions** are slavery. (Text Ch. 16 §7) Death is the central **dream** from which all illusions stem. (Man §27) **Fear** witnesses to illusions of yourself. (L #240) Illusions about yourself and the **world** are one. (L #62) Every illusion is one of fear. (Text Ch. 16 §4, §5) Illusions are beliefs in what is not there. (Text Ch. 16 §3) Every illusion is an assault on truth. (Text Ch. 23 §5) Individual illusions differ greatly. (Text Ch. 13 §6) Who believes illusions but the one who made them up? (L #136) Truth and illusion cannot be reconciled. (L #96) Illusions are not facts. (L #48) Illusions about yourself obey no laws. (Text Ch. 30 §5) Temptation is a wish to make illusion real. (Text Ch. 30 §9) **Perception** can substitute illusion for truth. (Text Ch. 18 §2) Illusion has a

cause. (Text Ch. 26 §8) **Ego** makes illusions. (L #332, Text Ch. 14 §1) Part of your **mind** is a wild illusion. (L #49, 66, 68) The mind that sees illusion thinks them real. (L #99) Illusions are all vain. (L #334) The world offers gifts and other goals made of illusions. (L #104)

Illusion is as strong in effect as is truth. (L #132) No past illusion has power. (Text Ch. 26 §5) No illusion has any truth in it; nor effect. (Text Ch. 26 §7) Illusions battle only with themselves. (Text Ch. 23 §2) Laws of chaos govern all illusion. (Text Ch. 23 §3) Illusions are but **forms**; their content never true. (Text Ch. 23 §3) The **body's eyes** replace **vision** with illusion. (L #15) Illusions will fail you. (L #50) You have paid for your illusions. (Text Ch. 19 §7) Every illusion carries pain and **suffering**. (Text Ch. 22 §3) Illusions carry only guilt and suffering, sickness and death. (Text Ch. 22 §3) Without illusion conflict is impossible. (L #74) All belief in **magic** is maintained by just one simple minded illusion. (Man §16) Illusions have no direction in **reality**. (L #35) It is impossible to bring illusions to truth and keep the illusions; they have no value. (Man §6) Knowledge cannot dawn on a **mind** full of illusions. (Text Ch. 10 §5)

Naughty illusions: Illusions are investments. (Text Ch. 7 §7) Illusion makes illusion. (L #198) You are victim to illusions you made. (L #153) The power of a wish upholds illusions. (Text Ch. 24 §6) **Judgement** maintains the **world** of illusion. (Man §10) The mind can make up illusions. (Text Ch. 7 §6) **Ego's** wishes make a **world** of illusions. (L #73) Ears bear witness to illusion. (Text Ch. 28 §5) **Fear** is the substitution of illusion for truth. (Text Ch. 18 §1) Pain is a sign illusions reign. (L #190, 248, Text Ch. 13 §5) Time gives the illusion of change and death. (Man §1) The **body** is an instrument of illusion. (Text Ch. 19 §1) Defenses are guardians of mad illusions. (Man §4, L #135) Who is unaware

of truth must look upon illusions. (Man §17) Every **thought** extends truth or multiplies illusion. (L #16)

Dissolve illusion: You do not want illusions. (L #130)
Salvation is the escape from illusions. (L #64) Salvation's final goal is the end of all illusion. (Man §27) Truth has no **meaning** in illusion. (Text Ch. 17 §1) The one answer to all illusion is truth. (Man §8) Only truth corrects illusions. (L #107) Illusions are forgotten in the light of truth. (L #342)
Forgiveness is the only thing that stands for truth in the illusions of the **world**. (L #134) Forgiveness is the release from all illusion. (Text Ch. 24 §4) Illusions can have no effect. (Man §5) Realizing illusions causes them to disappear. (Man §8) Illusion recognized must disappear. (L #187) Freedom from illusions lies only in not believing them. (Text Ch. 8 §7) Refuse to be sidetracked into illusions. (L #80) Miracles dispel illusions. (Text Ch. 1 §1 #33) **Atonement** corrects illusions. (Man §2) Mind that brings illusions to truth is really changed. (L #140) Nothing but illusion is sacrificed. (L #322)

idol

This is an important concept that every **sleep-walker** needs to use to examine their life. Idols can be any object, event, person or *idea* that you place any faith in, consciously or unconsciously. Any idol will block the light, and one's personal idols can be insidiously difficult to identify. Idols are attempted substitutes for **God**. (Text Ch. 30, *passim*) The *Course* directs us to lay idols aside, not worship them, etc., quite often. Most other mentions of idols are of examples or regarding **function**.

How you know idols: Idols are never seen for what they are. (Text Ch. 29 §8) Idols are quite specific. (Text Ch. 30 §4) Concepts are the ideas of idols. (Text Ch. 31 §5) Failure to believe that forgiveness can heal is proof of idolatry. (Text

Ch. 30 §7) **Fear** indicates you have made an idol. (Text Ch. 29 §9) Idols have no life. (Text Ch. 29 §7) Idols do not share; they accept but never return. (Text Ch. 20 §6) Idols are substitutes for reality. (Text Ch. 29 §8) Cruelty, (L #170) death, (Text Ch. 29 §7) false self, (Text Ch. 31 §5) sickness (Text Ch. 10 §4) and weakness (L #92) are idols.

Idols do: Idols can tempt. (Text Ch. 30 §6) The purpose of every idol is to be victor over you. (Text Ch. 29 §7) Those who make idols worship them. (Text Ch. 10 §4) You weep when an idol fails. (Text Ch. 29 §7) The slave of idols is a willing slave. (Text Ch. 29 §9)

judge -ment

In the **world**, judgement is condemnation. Nothing more needs added to the definition, though the subtle effects of its manifestation require detailed observation. If you judge and thus condemn you merely maintain a **veil of darkness**. Most of the references to judging in the *Course* refer to various examples to be avoided. Most of these refer to the **illusions** generated by judging your brothers. The basic principle is quite simple. Most of our *opinions* are false judgements.

Seeing judgement: You judge everything you look upon. (L #51) You judge against what you project. (Text Ch. 6 §3) When judgement enters, **reality** slips away. (Text Ch. 13 §8) **Perception** follows judgement. (L #352) Judgement perceives **separation**. (Text Ch. 13 §1) **Vision** cannot judge because it does not know. (Text Ch. 31 §7) Using the past to judge the present is delusional. (Text Ch. 13 §7)

To judge: He who judges will have need of **idols**. (Text Ch. 29 §9) Weakness judges and condemns. (L #92) **Fear** arises from the attempt to judge. (Text Ch. 20 §5) Self-decision is

judgement. (Text Ch. 30 §2) To lay aside is to judge against. (Text Ch. 12 §1)

Or not to judge: Bless, don't judge. (Man §10) **God** does not judge. (Text Ch. 11 §7) Teachers do not judge; (Man §4) they cannot judge. (Man §10) **Forgiveness**, (L #127) miracles, (Text Ch. 30 §7) **love**, (L #127) and saviors cannot judge. (Text Ch. 22 §3) Judge not except in quietness. (Text Ch. 14 §6) **Holy Spirit** judges against ... the untrue. (Text Ch. 9 §7) Let the Voice alone be Judge. (L #151, 164)

All your judgements are wrong: To judge rightly, one must be aware of an inconceivable range of things. (Man §10, L #311) No one can judge on partial evidence. (L #151) Judge not, for you only judge yourself. (Man §15) Do not judge yourself. (L #125, 154, 160) The idea of **sacrifice** makes it impossible to judge (for oneself). (Man §4) You judge by the message you give. (Text Ch. 10 §6) Sane judgement would judge against **ego**... Ego judges in terms of threat. (Text Ch. 4 §6) Judgement is a weapon. (L #311) You judge effect; the **Holy Spirit** judges cause. (Text Ch. 27 §8)

last step

The instant of **awakening**. This step will *only* occur if the Workbook lessons are practiced very precisely. This is mentioned in the Bible as "baptism of the Holy Spirit." Note that this term is singular. The *Course* also refers to little steps; these are the ones the student must follow. The initial 'last step' is **atonement** and **resurrection**. Other programs, including some Platonist, point out that subsequent (additional) 'last steps' can occur and each deepens ones awareness and connection. There are only about a dozen occurrences of this term in the *Course*, but this event is the entire purpose of the *Course*. An occasional synonym for the last step is the **final step**.

The last step: is a transference, (Text Ch. 5 §2) and the reawakening of knowledge. (Text Ch. 7 §1) You will emerge as yourself. (Text Ch. 16 §4) When you exchange this **world** for the world you want, the last step is certain. (L# 129) **God** will take the last step swiftly when you have reached the real **world**. (Text Ch. 11 § 9, Ch. 17 §2) The last step was true in the beginning, is true now and will be true forever. (Text Ch. 7 §1) The last step must be taken by **God**. (Text Ch. 13 §9)

listen

For discussion, see **hear**

Listen to this: All are called but few choose to listen. (Text Ch. 3 §4) Do not fail to listen. (Text Ch. 31 §8) Wait in silence, and listen. (L #72, 106, 125, 140, 153, 221, Text Ch. 31 §2) Listen to the deeper call beyond. (Text Ch. 31 §1) Listen and do not question. (Text Ch. 9 §8) If you cannot hear the voice, it is because you do not choose to listen. (Text Ch. 4 §5) Only you can choose to listen. (Text Ch. 8 §4) Listen and you will learn how to remember what you are. (Text Ch. 10 §6)

Listen to that: It is possible to listen to **God's** Voice all thru the day. (L #49) No one can fail to listen when they hear the Voice. (L #151) Listening to truth is the only way you can hear it. (Text Ch. 9 §2) The teacher listens and hears and speaks. (Man §21) A healed **mind** carries out plans received thru listening. (L #135)

Listen for good: As I listen I am sustained. (L #60) Doing the exercises proves that you have willingness to listen. (L #71) Thanks to you for listening. (L #123)

Listen carefully: You will hear the **God** you listen to. (Text Ch. 10 §4) The **body** does not know what listening is for. (Text Ch. 28 §5) Do not indulge the **ego** by listening to

its attacks . (L #66) If you feel guilty you listen to ego. (Text Ch. 12 §7) **Grievances** (drown out) listening. (L #72, passim) When you react to error, you are not listening to **Holy Spirit**. (Text Ch. 9 §3) If you listen to the wrong voice you have lost **sight** of your soul. (Text Ch. 5 §3)

love

Love is merely the total absence of **fear**; nothing more and absolutely nothing less. Anything added to the definition is perhaps an attribute, but may also append a condition or other subjective **meaning**. When all fear **illusion** is gone, love loses its definition and all that remains is **consciousness**. The *Course* has nearly 1800 mentions of this term. The concept deserves special consideration, as it conveys much more than the standard social **meaning**. Teach only love. (Text Ch. 6 §2, §4)

Love is simple: Love is not **special**. (Text Ch. 13 §11) Love is one [kind]. (L #127) Love is an inheritance. (Man §4) Love is not an illusion. (Text Ch. 16 §4) Love creates itself (Text Ch. 25 §4) and needs no symbols. (L #161) The power of love is its meaning (Text Ch. 16 §1) but is not learned. (Text Ch. 18 §9) The power of love is in gentleness (Text Ch. 14 §6) so it cannot be far behind a grateful heart. (Man §23) Love is innocent (Text Ch. 31 §1) [and therefore] the basis of **forgiveness**. (L #46) The light of strength is as sure as love. (L #92) The law of love is universal. (L #345) The only will is the will of Love. (L #331) Love always leads to love (Text Ch. 13 §7) and asks only that you be happy. (Text Ch. 16 §2)

Love also is and also does: Love is everywhere. (L #103, Text Ch. 11 §2) Love is freedom. (Text Ch. 8 §4, Ch. 16 §6) Love is the same as union. (Text Ch. 16 §5) Love is extension; it offers everything forever (Text Ch. 24 §2) and it extends outward. (Text Ch. 7 §1, Ch. 28 §2) You were created

out of love, (L #158) it created you like itself (L #67) and creates more of itself. (Text Ch. 22 §7) Love must give. (L #186) Love saves from **illusions**, (L #196) makes no comparisons, (L #195) always brings increase, (Text Ch. 15 §9) holds no **grievances**, (L #68) sets all things right, (Text Ch. 4 §7) and does not falter in the face of pain. (L #107) Faith, (Text Ch. 19 §1) and gratitude is part of love. (L #197) Forgiveness is an earthly form of love. (L #186) **Sight** is the gift love bestows. (L #189) Happiness is an attribute of love. (L #103) **Atonement** comes from love. (Text Ch. 9 §3) All expressions of love are maximal. (Text Ch. 1 §1 #1) The light of love dispels all **darkness**. (Text Ch. 14 §7) Love calls beyond its obstacles. (Text Ch. 19 §11) To love oneself is to heal oneself. (Text Ch. 12 §2) The holiest spots are where hatred has become love. (Text Ch. 26 §9)

Be vigilant for love: Love is ever present. (L #308) Everyone seeks for love ... but knows it not. (Text Ch. 14 §11) You know not the **meaning** of love. (Text Ch. 12 §5) You placed limits on love. (Text Ch. 18 §6) **Illusions** have no place where love abides. (Text Ch. 23 §2) **Ego** does not find love. (Text Ch. 12 §7) You cannot distinguish between love and **fear**. (L #20) What is withheld from love is given to fear. (Man §25) **Attack** hides love. (Text Ch. 12 §8) Every **thought** brings either love or fear. (L #16) See the love beyond the hate. (L #151) Errors are lacks of love. (Text Ch. 1 §4) Every mistake *must* be a call for love. (Text Ch. 19 §3) Appreciation brings love. (Text Ch. 7 §6) Peace is the state where love abides. (Text Ch. 23 §3) **Forgiveness** and the **holy instant** are the messengers of love. (Text Ch. 18 §9) Infinite patience calls upon infinite love. (Text Ch. 5 §7) Dreams of love lead to knowledge. (Text Ch. 13 §8) You draw veils across the face of love. (L #56) You love what you perceive as sinless. (Text Ch. 23 §1) It is no **dream** to love your brother. (Text Ch. 18 §5) Stillness speaks in gentle sounds of love. (Text Ch. 28 §1) Gratitude permits love to be

accepted. (L #298) Gratitude can bring love into awareness. (Text Ch. 12 §1) The love of **God** is within you. (L #50) Release from guilt is the only way to see the light of love. (Text Ch. 13 §11) Thru prayer love is received. (Text Ch. 1 §1 #11)

Love is certainly not: There is no substitute for love. (Text Ch. 15 §5) [In the final analysis,] Love can have no opposite. (L #259, Text Intro.) Love is lost when **judgement** left its side. (Text Ch. 25 §9) Love without trust is impossible. (Man §7) Love is incapable of any exceptions. (Text Ch. 7 §5) Arrogance is the denial of love. (Text Ch. 10 §6) Love cannot make comparison, (Text Ch. 24 §3) **attack, fear**, (Text Ch. 14 §8) suffer, (Text Ch. 10 §4) have an enemy, (L #130) die, (Text Ch. 10 §6) be feared, (Text Ch. 26 §4) give evil (L #66) or condemn the **body**. (Text Ch. 18 §6) **Sacrifice** is not love. (Text Ch. 15 §11) Weakness cannot see a purpose in love. (L #92) Love and fear cannot coexist. (L #160, Text Ch. 5 §1, Ch. 12 §2) Love brings no guilt. (Text Ch. 13 §2, Ch. 13 §11, Ch. 15 §7) Guilt produces fear of love. (Text Ch. 19 §6) Accusation is a bar to love. (Text Ch. 27 §2) The unforgiving **mind** offers love no room. (L #121) Love is blotted out in the idea of death. (Man §27) Nothing in love could need forgiveness. (Text Ch. 26 §4) What is not love is **sin**. (Text Ch. 25 §8) Awareness of the **body** makes love seem limited. (Text Ch. 18 §8)

magic

This is the process that creates **idol** worship. It includes thinking about and thus endowing ideas, things, events, etc. with significance and thus with imaginary power. It is an attempt to hide, and so to avoid a genuine solution. Magic is strictly generated by **fear**. There is no guilt, grudge or grief until one thinks the idol has been desecrated. It is better to dissolve the **illusion** of idolism. The end of magical thinking is equivalent to the end of the

illusions of idols. One must use observation, **focus** and effort of **mind** to dissipate this *style* of **thought**. Magical Thinking is a process that has been much studied by modern psychology, but it is also a part of the **veil** well known to the ancients.

The whole distortion that made magic rests on the belief that there is a creative ability in matter which the mind cannot control... (Text Ch. 2 §4) Magic is the mis-creative use of mind. (Text Ch. 2 §5)

Magic 101: Magic is useless to the **Holy Spirit**. (Man §25) Magic, in any form, does nothing. (Man §16) Magic is merely meaningless. (Man §16, L #76) Magic thoughts are only **illusions**. (Man §18) Myths and magic are closely associated. (Text Ch. 4 §3) The belief that **eyes** can see [spawns] many magical beliefs. (L #92) All magic is an attempt at reconciling the irreconcilable. (Text Ch. 10 §5)

False is magic: Reliance on oneself is magic. (Man §16) Magic of the **world** can seem to hide pain. (Text Ch. 25 §8) There are no unnatural powers, this is an appeal to magic to make what does not exist. (Man §25) Special powers are demonstrated only by magic tricks. (Man §25) Your faith is placed [in **idols**] ... you endow with magic powers. (L #50) Transcending [**fear**] is no magic. (Man §25) Miracles do not depend on magic. (L #77, 140) Defenses are magic wands. (L #136) Material remedies for bodily ills are magic. (Text Ch. 2 §4) **Miracle** without conviction deteriorates into magic. (Text Ch. 1 §1 #14) Time is a trick ... as if by magic. (L #158)

Naughty magic: Sinners and ... the important **mind** [require] magic. (Text Ch. 9 §5) Being egocentric makes a belief in magic inevitable. (Text Ch. 2 §9) The guiltless do not appeal to magic. (L #98) Substitutes for **love** are magic. (Text Ch. 23 §3) Mishandling the issue of magic makes it seem real. (Man §17, 18) **Attack** of a magic **thought** witnesses its **reality**. (Man §18) Magic believes healing is

harmful, (Text Ch. 7 §5) tries to weaken, (Text Ch. 7 §5) and sees something **special**. (Text Ch. 7 §5) Illness is a **form** of magic... (Text Ch. 5 §6, Ch. 2 §4) Magic imprisons... dismiss magical belief. (L #76) To cling to death and yet think love real is mindless magic. (Man §17)

Transparent magic: Avoidance of magic is avoidance of temptation. (Man §16) No risk is possible; except to put trust in magic. (Man §16) When magic is recognized as nothing ... [this indicates] the advanced state is reached. (Man §16)

meaning

This word has a special definition in that true meaning is associated strictly with purpose. In addition, most meanings generated by the **brain** are false. These false meanings literally emanate the **world** of **form**. This results in **perception** rather than **vision**. The *Course* gives many examples of false meaning; only a few are extracted here. The Text abounds with discussions regarding the correlation of 'meaning' and '**love**.' These are not generally extracted here, but students should pay close attention to the concepts of meaning and love in relationships.

Meaning exists: Only the light of love has meaning. (Text Ch. 14 §7) Nothing without meaning exists. (L #13) Truth has one meaning. (Text Ch. 24 §3) **Reality** (Text Ch. 9 §1) and purpose are meaning. (L #25) Miracles have meaning. (Text Ch. 1 §1) The meaning of love is beyond what can be taught. (Text Intro.)

Not meaning: Truth has no meaning in **illusion**. (Text Ch. 17 §1) If part of truth is false, truth has lost its meaning. (L #152) Things of the **world** have temporary meaning. (Man. §13) **Creation** has no meaning in the world. (L #192) Thoughts that have no meaning have no effect. (L #131) Words, (Man. §21) birth into a **body**, (Man. §24) future

happiness, (Text Ch. 26 §8) changing happiness, (Text Ch. 21 §8) time, (L #98, Text Ch. 11 §2) **attack**, (Text Ch. 22 §7) your language, (Text Ch. 14 §7) **judgement**, (Text Ch. 3 §6) distracting thoughts, (L #80) and the chaotic have no meaning. (Text Ch. 10 §5)

Mean wrong: Ego substitutes chaos for meaning. (Text Ch. 11 §6) You **fear** lack of meaning in yourself. (Text Ch. 22 §2) You give everything meaning. (L #2) To interpret meaning is always open to error. (Text Ch. 3 §5) Concepts are but thoughts given meaning. (Text Ch. 31 §5) Meaning cannot lie in sign nor symbol. (Text Ch. 19 §10) Do not look for meaning in symbols of fantasy. (Text Ch. 9 §4) All you keep away holds the meaning of the universe. (Text Ch. 15 §11) **Form** is not enough for meaning. (Text Ch. 14 §11) Your learning gives the present no meaning. (Text Ch. 14 §12) The **world** is your projection and has no meaning. (Text Ch. 12 §3, Ch. 13 §10) You do not know the meaning of **love**. (Text Ch. 12 §5) To deny meaning is to fail to understand. (Text Ch. 11 §3) The **mind** interprets the **eyes** messages and gives them meaning. (Man. §8) What can only be in your mind ... has no meaning. (L #14) Where there is no meaning there is chaos. (Text Ch. 21 §1) **Perception** has no meaning. (L #43, Text Ch. 11 §9, Ch. 13 §9, Ch. 26 §7) Nothing gives meaning where no meaning is. (Text Ch. 26 §7)

Mean well: Meaning does not change. (Text Ch. 30 §8) Only constant purpose can endow stable meaning. (Text Ch. 30 §8) **Salvation** is the only accomplishment that has meaning. (L #44) Seeing reason is the beginning of **vision** that has meaning. (Text Ch. 22 §4) The reestablishment of meaning is the way to heal **thought**. (Text Ch. 8 §9) Your Interpreter perceives meaning. (Text Ch. 14 §7) **Forgiveness** is a key to meaning. (L #121, 134) Generosity has special meaning. (Man. §4) A secret ingredient gives meaning. (Text Ch. 23 §3) Meaning always looks within ...

then looks out. (Text Ch. 20 §8) **Love's** meaning lies in oneness. (L #127) Meaning comes from fusing all into one meaning. (Text Ch. 7 §2, Ch. 14 §8) **Resurrection** is a change of **mind** about meaning. (Man. §28)

mind

The active agent of **consciousness**; equivalent in people and **God**. Mind can never be split from Mind. Only the **brain** is confused in this way. Mind has no geometry except a center that is everywhere. The Course assumes that you know what mind is and provides little definition, though it uses the word over two thousand times. Many references are to unfortunate effects of the people mind and to re-mind that you need a change of mind. Keep in mind that the many references to God's Mind apply to your mind when it is free of **illusion**. (Text Ch. 9 §8) Often the Course uses the word 'mind' to refer to the brain. It can be helpful to know the difference, as only the brain itself can change. The key to understanding is noting *where* the effect occurs and its type. Is it *in* the head and perhaps illusion, or is it *with* mind at large? Some aspects of mind are better understood by working the *Lessons* exactly as instructed.

Mind creates: Mind is fundamental. (Text Ch. 6 §8) Every mind must project or extend. (Text Ch. 7 §8) Creative ability rests in the mind. (Text Ch. 2 §9) Mind creates all thing that are. (L #167) Mind produces as it was produced. (Text Ch. 7 §6) Mind gave the **body** all **function**. (L #135) Your holy mind establishes everything that happens to you. (Text Ch. 10 §1) **Perception** makes what mind desires to see. (Man. §19) Only your mind can produce **fear**. (Text Ch. 2 §7) Healed mind radiates health. (Text Ch. 6 §9)

Join in mind: Mind is one. (Text Ch. 14 §4) To be one is to be of one mind. (Text Ch. 3 §2) All mind is whole. (Text Ch. 8

§7) There is no **separation** nor division in the single Mind. (L #125) Minds are joined in brotherhood. (Text Ch. 28 §4) Mind that wants peace must join other minds. (L #185) The link joining mind cannot be broken. (Text Ch. 13 §12)

Ego minds: You have split your mind. (L #139, 170) Divided mind cannot communicate. (Text Ch. 9 §1) **World** appears to rule mind. (Man. §5) Minds errors are lacks of **love**. (Text Ch. 1 §4) Mind **judgets** what the **eyes** behold. (Man. §8) Mind that sees **illusions** thinks them **real**. (L #99) Appearance deceives the mind that wants to be deceived. (Text Ch. 30 §5) Mind has dark and secret places. (L #102) Cause of **suffering** is in the mind. (Text Ch. 27 §7) Guilt darkens the mind. (Text Ch. 13 §2) You can darken only your own mind. (Text Ch. 11 §5) A darkened mind cannot live in light. (Text Ch. 13 §4) Only the mind is capable of illumination. (Text Ch. 2 §5) The unforgiving mind is full of **fear**, ... sad ... confused. (L #121) Mind cannot **attack**, but can make fantasies. (Text Ch. 18 §8) **Body** is endangered by mind that hurts itself. (L #76) Sometimes mind is not thinking. (L #8) Dreams are a mind asleep. (Text Ch. 28 §4, Ch. 29 §7) The sleeping mind forgets. (L #168)

Minding brain: Any decision of the mind will affect both behavior and experience. (Text Ch. 5 §6) Out of mind is out of **sight**. (Text Ch. 13 §8) Light comes into the mind given to contemplation. (Text Ch. 18 §7) A **thought** cannot leave the mind. (Text Ch. 29 §8) Untrained mind can accomplish nothing. (Wk. Bk. Intro.) Mind must be disciplined. (L #64, 65) Little things bind mind. (L #129) An undisciplined mind cannot distinguish. (L #20) You rule your mind ... mind can only serve. (L #236) Keep a perfectly open mind. (L #3, 75) An open mind can **hear** the Call to waken. (L #169)

Keep in mind: That **Salvation** is for the mind and is attained thru peace. (Text Ch. 12 §3) Anyone is free to change mind. (L #132) Ways of looking are in your mind.

(Text Ch. 12 §7) Mind is visions only source. (L #30) Decisions are of the mind. (Man. §5) Mind is the mechanism of decision. (Text Ch. 8 §4) Ideas, (Text Ch. 26 §7) understanding, (Text Ch. 15 §6) purpose, (Text Ch. 24 §5) and alternatives are in your mind. (Text Ch. 31 §7) A whole mind does not know of conflicting laws. (Text Ch. 10 §4) **Reality** can only dawn on an unclouded mind. (Text Ch. 10 §5) There is a light in the mind that knows who you are. (Text Ch. 9 §2) Nothing external to mind can hurt. (L #190) **Miracle** restores mind to fullness. (Text Ch. 1 §1 #134) Pure mind knows truth and this is strength. (Text Ch. 3 §1) Mind that brings **illusion** to truth is changed. (L #140) Truth corrects errors in mind. (L #107, 110) Mind that serves spirit is at peace. (L #96) Everything **real** is in your mind too. (L #53) Mistakes mind makes are open to correction. (L #138) True light is a state of mind. (L #108)

Further mind: The mind is **real**. (Text Ch. 6 §5) Mind is light. (Text Ch. 7 §3) Mind is not within a **body**. (Text Ch. 28 §2) Mind without body cannot make mistakes. (L #192, 199) Knowledge can be invited into the mind. (Text Ch. 11 §3) Mind holds a storehouse. (L #159) Complete abstraction is the natural condition of mind. (L #161) Mind is stronger than body. (Text Ch. 6 §7) Mind can neither ask or **receive** of **sacrifice**. (Text Ch. 21 §4) You cannot remove the power to change mind. (Text Ch. 29 §6) Laws of mind must be obeyed. (Text Ch. 7 §2) Higher mind thinks according to the laws spirit obeys. (Text Ch. 5 §2) There is no limit on your mind. (Text Ch. 8 §3)

miracle

Always a (1) Sudden (2) Radical (3) change in **perception** (4) with Healing qualities. Anytime that *all four* elements present, a genuine miracle has occurred. *Any* different presentation indicates some other kind of event, usually

simply a lucky chance occurrence. A true miracle creates a partial realization of the causative function of the **brain** in the one who is healed. (Text Ch. 1 §1, *passim*)

perception

The *interpretation* of sensory information. (Text Ch. 11 §7) This is shaped by memory and therefore by *expectation*. It includes **illusions** injected by neural networks. Note especially that this process takes place outside of awareness. The entire purpose of the *Course* is to induce a radical change of perception. (Wk. Bk. Intro) See **hear & listen, sight & vision**.

Basic perception: Perception can deceive. (Text Ch. 3 §7) Perception has cause (L #17) and is a choice (Text Ch. 21 §6) but is never complete. (Text Ch. 13 §9) Perception is not knowledge, (Text Ch. 5 §2) is **always** specific (Text Ch. 4 §3) and is temporary; it varies. (Text Ch. 3 §3) Perception is consistent ... with choice. (L #130) Perception is a result and not a cause. (Text Ch. 21 §1) Projection makes perception. (Text Ch. 13 §6, Ch. 21 §1) Your **mind** determines perception of everything. (Text Ch. 10 §1) Perception selects and makes the **world** you see. (Text Ch. 21 §6) Little bits of perception are all you can see. (L #243) Perception cannot escape the laws of mind. (Text Ch. 6 §3) You see what you believe ... because you want it. Perception has no other law. (Text Ch. 25 §4) Perception is a mirror, not a fact. (L #304) Names of things establish perception. (L #184) Perception has a **focus** ... giving consistency. (L #181) Perception is the result of learning. (Man §4) Idle thoughts give rise to perception. (L #16) Perception can make whatever picture the mind desires to see. (Man §19) Perception always involves misuse of mind. (Text Ch. 3 §4)

Contorted perception: Perception alone can be distorted ... sick ... wrong. (Text Ch. 8 §9) Perception lasts as long as

you want it. (Text Ch. 7 §7) You look thru a lens of warped perception. (Man §19) The **body's eyes** see only an error in perception. (Text Ch. 22 §4) What you want distorts perception. (Text Ch. 8 §8) What you do is determined by perception, and that perception is wrong. (L #24) Perception can substitute **illusions** for truth. (Text Ch. 18 §2) Confused perception blocks knowledge. (Text Ch. 26 §10) The *effect* of seeing is an aspect of perception. (L #18) Nothing is so blinding as perception of **form**. (Text Ch. 22 §4) Upside down perception is ruinous to peace of mind. (L #72) Errors in perception enter by sorting [things] out. (Man §8) You will believe what your perception holds. (Text Ch. 9 §4) Perception follows **judgement**. (L #312) Perception of separate goals allows **attack** to enter. (Man §17) Perception of problems makes failure inevitable. (L #79) Nothing is outside perception of self. (Text Ch. 31 §5) You are alone in the universe in your perception of yourself. (L #68) Attack thoughts [against others actually] attack your perception of yourself. (L #26) Perception tells you that you are manifest in what you see. (Text Ch. 25 §2) Past and future are defenses against change of **focus** in perception. (L #181) Distorted perception causes unfairness. (Man §10)

Perception corrected: You can shift your perception. (L #33) Only perception needs **salvation**. (Text Ch. 26 §3) Instruction in perception is your great need. (Text Ch. 11 §9) Miracles correct perception (Text Ch. 1 §1) "Forgive and you are free" is the law that rules perception. (L #198) Knowledge replaces perception. (L #43) Peaceful perception arises from peace of **mind**. (L #34) Perception of the **real world** comes from holiness. (L #58) **Atonement** is the source of a wholly unified perception. (Man §22) Light that heals brings single perception. (L #108)

prison

This is a parallel metaphor for the **veil**. In this model, each bar represents an **attack** mode, **defense** mechanism, memory demon or other pseudo-syndrome. If they are legion or thick then you cannot see thru the bars. The bars serve the same effect of injecting misinterpretation and thus clouding **reality**.

Prison does as prison is: The **world** is ... a prison house. (L #184) The **mind** is in solitary prison. (L #137) The **body** is a prison house. (Text Ch. 24 §3) You see yourself locked in a separate prison ... unreachable. (Text Ch. 18 §6) You condemn [yourself] by seeing [yourself] within a rotting prison. (Text Ch. 26 §1) If you are **sin** ... you give purpose to the prison. (Text Ch. 31 §3) The prison house is [one] of death. (L #192)

Prison is an hallucination: The prison door is open. (L #57) Find the means whereby the world no longer seems to be a prison. (L #200) **Forgiveness** ... tells how to escape the prison. (L #357) You will not leave the prison until ... freedom and **salvation** are perceived as joined. (L # 197) Everyone is seeking to escape from the prison he has made. (Text Ch. 13 §2) Power [allows] you to escape from the prison. (Text Ch. 3 §7)

quiet - see **hear**

real / reality - see **world**

receive – see **give**

resurrection

The result of ceasing to metaphorically crucify oneself with the **illusion** of **sin**. (L #196) Equivalent to **atonement**, **awakening** and **salvation**.

Resurrection, not **crucifixion**, establishes Atonement. (Text Ch. 3 §1, Ch. 14 §6, Ch. 21 §3) Resurrection is a reawakening or a rebirth. (Man. §28, Text Ch. 6 §2) You are part of resurrection, not of death. (Text Ch. 26 §5) Resurrection is triumph over **ego**. (Text Ch. 11 §7) Heaven is the resurrection of **creation** recognized. (L #185) Resurrection is the means for the return to knowledge. (Text Ch. 3 §5) Each second you are deciding between crucifixion and resurrection. (Text Ch. 14 §4) You are free to join resurrection. (Text Ch. 4 §1) Those who believe in resurrection will see it. (Text Ch. 11 §7) The resurrection of the **world** awaits you. (Text Ch. 27 §6) **Forgiveness** is the holy place of resurrection. (Text Ch. 19 §12) Resurrection must occur. (Man. §11)

sacrifice

A limitation placed on giving. (Text Ch. 15 §10) The sad idea that loss is required to achieve gain. Like **sin**, sacrifice itself is an **illusion** that contributes to a self-conflicting **thought** system. (Note Isaiah 1:11-15)

Meaning of sacrifice: The term sacrifice is altogether meaningless. (Man §13) **Blessing** is the opposite of sacrifice. (Text Ch. 7 §9) A tiny sacrifice is the same as the whole idea of sacrifice. (Text Ch. 26 §7) Confusion about joy and pain is the cause of the idea of sacrifice. (Text Ch. 7 §10) **Hell** makes demands for sacrifice. (L #135) Sacrifice is a path that leads nowhere. (L #155) In hate and evil ... are preserved the thoughts of sacrifice. (Text Ch. 31 §3) Sacrifice is **attack**. (Text Ch. 15 §10) Sacrifice is a key idea in the dynamics of attack. (Text Ch. 26 §1) Guilt is the condition of

sacrifice. (Text Ch. 15 §11) Sacrifice entails the loss of ability to see relationships. (Text Ch. 30 §8) To sacrifice is to give up. (Text Ch. 29 §7)

Sacrifice not: You cannot sacrifice yourself alone. (Text Ch. 27 §1) Only illusions are sacrificed. (L #322, 323, Text Ch. 26 §3) The notion of sacrifice arises solely from **fear**. (Text Ch. 3 §1) **Forgiveness** requires no sacrifice. (L #134, Text Ch. 29 §6) Justice demands no sacrifice. (Text Ch. 25 §9) **Vision** requires no sacrifice. (L #27, 192) Sacrifice brings nothing. (Text Ch. 15 §10, Ch. 21 §4)

End of sacrifice: Blessing signifies the end of sacrifice. (L #37) No sacrifice is necessary on behalf of truth. (Man §4, L #155, Text Ch. 9 §1) To understand giving is to laugh at the idea of sacrifice. (L #187)

salvation

The end of **suffering**, and not anything else whatsoever. Salvation is not theoretical. (Man §26) It is equivalent to **atonement, awakening** and **resurrection**.

Simple salvation: How simple salvation is. (L #77, Text Ch. 15 §10, Ch. 31 §1) Salvation is your only **function** (L #65, passim) and your only need. (L #69) Salvation asks so little. (Text Ch. 30 §5) Salvation has no cost. (L #343) You do not have to seek far for salvation. (Text Ch. 9 §7) The secret to salvation is that you do to yourself. (Text Ch. 21 §3, Ch.27 §8) Salvation is always ready and always there. (Man §3) You can accept salvation at this moment. (Man §24) Accept now. (L #122, 199) Salvation is for the **mind** (Text Ch. 12 §3) and is immediate. (Text Ch. 26 §8)

How now salvation: Salvation is easily achieved. (L #132) Salvation's means and ends are one. (L #318) See salvation in all things. (L #194) Salvation is right mindedness. (Text Ch. 4 §3) A change of mind is necessary

for salvation. (L #71) Salvation depends on reversal of thinking. (L #20) Relinquishment of **judgement** is the necessary condition of salvation. (Man §9, §11, §15) **Forgiveness** is salvation. (L #46, 62) Salvation of the **world** depends on you. (L #186)

Salvation does: Salvation is undoing. (Text Ch. 31 §6) Salvation is the first and last **miracle**. (L #97) Salvation means escape from cause, (L #23) from concepts (Text Ch. 31 §5) and from guilt. (Text Ch. 14 §4) Salvation's final goal is the end of **illusions**. (Man §27) Salvation is the only solution. (L #80) Only salvation can be said to cure. (L #140) It is the only accomplishment that has **meaning**. (L #44) Salvation is the recognition that the truth is true. (L #152)

Salvation not: Salvation cannot be withheld. (Text Ch. 19 §5) Salvation is no compromise. (Text Ch. 23 §4) All illusions of salvation have failed. (L #70)

separation

The *sense* of non-unity. (Text Ch. 2 §1, Ch. 12 §1) **Hell** is a cold place because of separation. Mean and nasty people are called cold; they separate themselves. People that are alone typically under-estimate temperature; they feel cold. **Awakening** ends the sense of separation.

Separation by nothing: Separation is an **illusion**. (Man §12, §21) Separation is only in your **mind**. (Text Ch. 14 §8) Separation is another term for split mind. (Text Ch. 5 §4) The separation is merely a faulty formulation of **reality**. (Text Ch. 13 §9) **Ego** is the symbol of separation. (Text Ch. 5 §4, Ch. 15 §9) Separation lies in the belief that ego has power. (Text Ch. 11 §6) The past is the source of separation. (Text Ch. 17 §3) The first **attack** upon yourself was in separation from your brother. (Text Ch. 27 §7) **Magic** is rooted in separation. (Man §16, 17) Separation is really the only problem. (L #79)

Separation is the decision not to know yourself. (Text Ch. 16 §5)

Separation seems to: You behold a **world** of separation. (Text Ch. 12 §1, Ch. 31 §6) The separation (seems) **real**. (Text Ch. 3 §7, Man §5) Existence of **ego** depends on belief in separation. (Text Ch. 4 §4) **Fear** induces separation. (Text Ch. 7 §5) **Sacrifice** is separation from **love**. (Text Ch. 15 §11) Separation is a notion of rejection. (Text Ch. 6 §2) Separation makes **salvation** necessary. (Man §19) Acceptance of guilt begins separation. (Text Ch. 13 §1, Ch. 15 §5) Separation makes one (seem) sick. (Man §22) The cause of pain is separation. (Text Ch. 26 §7, Ch. 28 §3) Depression is a consequence of separation. (L #41) Anger projects separation. (Text Ch. 6 §1) Separation is a detour into fear. (Text Ch. 2 §1)

Separation healed: Holy Spirit sees no separation. (L #78, passim) Separation is corrected by its opposite. (Text Ch. 28 §7) When separation is denied it is gone. (Text Ch. 26 §7) Separation is healed as it is denied. (L #124) Separation is overcome by union. (Text Ch. 8 §4) Separation vanishes when holiness is shared. (Text Ch. 15 §6) Healing proves separation is without effect. (Text Ch. 27 §2) The end of separation lies in **forgiveness**. (Text Ch. 3 §5, Ch. 29 §6) Communication ends separation. (Text Ch. 8 §7) When dreams are shared they lose the **function** of separation. (Text Ch. 29 §5) Denial of separation is reinstatement of knowledge. (Text Ch. 12 §1)

sight

This generally refers to the way that the **body's eyes** see **reality**. Sight can be the result of ego injecting misinterpretation into the optic processing system; this produces shadow sight. The purpose of the *Course* is to learn how to See. Sudden morphing of shadowed sight

into **real vision** is a **miracle** functionally equivalent to **awakening**. Note that the Course is not strict with the use of the words 'sight' and '**vision**.' Sight is not to be confused with real vision, which the *Course* uses to refer to unblocked visual **perception**.

1. 'Sight' is often used in conventional dictionary ways, such as "in sight," "lose sight of," etc.
2. Sometimes this is used in a manner suggesting potential vision. (L #36) Also, the fact that your *real* sight is built on a "holy foundation" is emphasized repeatedly.
3. 'Sight' is used explicitly as real vision itself when referred to as 'gift of sight,' (L #75, 92, *passim*) or spiritual sight. (Text Ch. 1 §1 #22, etc.)

Illusions are not correct sight: Good thoughts are shadows ... which make sight difficult. (L #4) Out of **mind** *is* out of sight. (Text Ch. 13 §8) Sight stops before it sees. **Grievance** blocks sight. (L #78) Barriers dim your sight. (Text Ch. 31 §7) Shadows from the past darken sight. (L #75) The **body's** bleak sight is distorted. (Text Ch. 18 §9) **Ego's** weakness is revealed in sight. (Text Ch. 21 §5) Sight reflects the state of the perceiver's mind. (Text Ch. 31 §5) Sight is secondary to desire. (Text Ch. 20 §7) Sight of one **world** is possible because you deny another. (Text Ch. 13 §8)

sin

The **illusion** of sin is nearly a synonym for all illusions. It is presentation of the insane belief that mere errors cause permanent harm or guilt unless retribution occurs. (Text Ch. 19 §2) Sin is non-existent crime against falsely perceived selves. All thoughts associated with crimes against self and others are *hallucinations* emanated by legacy neural networks. This concept is directly tied to the illusion that

forgiveness is necessary. (L #134) Removing the illusion of sin requires working the Lessons.

Sin isn't and can't: Sin does not exist. (Man §10, L #101, Text Ch. 26 §7) Sin cannot tarnish truth. (L #186) A mistake is not a sin. (Man §18) If sin is **real**, then you are not. (Text Ch. 19 §3)

Sin does as sin is: Sin is not error ... it is impossibility. (L #359, Text Ch. 26 §7) Call it not sin, but madness. (Text Ch. 18 §1) Faith in chaos follows belief in sin. (Text Ch. 23 §3) Sin is not a cause; it has no consequence. (L #101) A meaningless **world** rests on sin. (Text Ch. 25 §8) Sin is an individual **perception**. (Text Ch. 22 §1) From **ego** came sin. (Text Ch. 19 §10) **Specialness** is the idea of sin made **real**. (Text Ch. 24 §3) Sin is an idea you taught yourself. (L #121) Belief in sin arouses **fear**. (Text Ch. 26 §8) **Attack** and sin are bound as one **illusion**. (Text Ch. 25 §6) Sin is the symbol of attack. (L #247, 259) Sin of any kind is weakness. (Text Ch. 23 §1) Sin and pain are one illusion. (Text Ch. 29 §2) Sin is the idea that you are alone. (Text Ch. 30 §4) Sin and condemnation are the same. (Text Ch. 13 §10) Sin is a block ... across the road to peace. (Text Ch. 22 §4) Sickness is another name for sin. (L #356) Your **world** is made mad by sin and guilt. (L #153) A twisted viewpoint reflects the hold that sin retains on your **mind**. (L #134) Sin is lack of **love**. (Text Ch. 1 §4) Being helpless is the cost of sin. (Text Ch. 21 §8)

sleep - see **awakening**

Son / of God

The student is the Son of God. Father and Son are equal. (Passim) Nothing more need said here. This is a reality to be realized by working the Lessons.

special (ness)

The *Course* uses this adjective in a conventional context in numerous places. It is also used in the *sense* of hagios when referring to Teachers. Students have a special **function** of opening to acceptance. (Text Ch. 25 §9, Ch. 26 §1, §2) The word 'specialness' can refer specifically to the **illusion** that one is different (Text Ch. 24 §2), which is an element of the sense of separation. This is a side effect of the **veil**. Note that a number of effects of specialness are noted, but few concise defining statements are provided. See **special relationship**.

Sadly special: Specialness is not the truth in you. (Text Ch. 24 §4) Specialness takes joy in what it sees, though it is not true. (Text Ch. 24 §6) The special ones are all asleep... lost in dreams of specialness. (Text Ch. 24 §4) Specialness denies unity, (Text Ch. 16 §1) is a substitute for **love**, (Text Ch. 24 §2) always makes comparisons (Text Ch. 24 §3) and is a lack of trust. (Text Ch. 24 §5) In **darkness** specialness appears to be **attack**. (Text Ch. 25 §7) No effort is too great to save specialness from attack. (Text Ch. 24 §8) Specialness makes it impossible to share justice. (Text Ch. 25 §9) You cannot know your worth when specialness claims you. (Text Ch. 24 §8) Be not blinded by the **veil** of specialness. (Text Ch. 24 §7)

Hagios special: Teachers are special in a temporary way. (Man. §4) The purpose of **salvation** is to end specialness. (Text Ch. 25 §10) **Forgiveness** is the end of specialness. (Text Ch. 24 §4) **Holy Spirit** knows no one is special. (Text Ch. 15 §5) All brothers are special. (Text Ch. 1 §5)

special relationship

Any occurrence of this compound term requires very careful examination of the specific context. It is used in several very different ways. It often refers to the contract one has with **ego**. (Text Ch. 16 & passim) Sometimes the

special relationship is with **Holy Spirit**. (Text Ch. 19 §9) The 'special **love** relationship' is discussed in ways that require serious consideration. (Text Ch. 16 §4, §5) Holy Spirit can transform special relationships. (Text Ch. 17 §4) No other extracts are offered here because of the context sensitive nature of the term.

stranger

Sometimes 'stranger' refers to an unrecognized brother. In special cases, which are obvious, this is a model for a functional description of **ego**. It states that legacy neural networks create the effect of an alien (the stranger) taking control of you. This **illusion** will convince you that it is you, when in fact it is absolutely not anything but the false self it-self. (L # 160, 200) The stranger operates as a container for unconscious, automatic, detrimental reactions that mostly originate in fears and memory phantoms. This analogy is an updated version of the Evil Creator Deity of the gnostics. The purpose of the *Course* is to dissolve the Stranger. See **veil**

suffering

The internal anguish caused by guilt, grudge, grief, fantasy and foreboding. Suffering is fed by the sense of **separation** as amplified by **fear**. It is also an **illusion** which exists only in the **brain**. Suffering is ended by **awakening**, and this requires working the Lessons.

Suffering is causeless. (L #101, Text Ch. 27 §5) Suffering is but illusion (L #155) and every illusion carries suffering. (Text Ch. 22 §3) Suffering is nothing but a **dream**. (L #284) Suffering is a consequence of separation. (L #41) Seeing suffering is seeing insane thoughts. (L #53) **Body** suffering is a mask to hide what really suffers; (L #76) it hides unforgiving thoughts. (L #198, 249) Sickness is a decision that brings

suffering. (L #136) The end of suffering cannot be loss. (L #343) **Love** proves suffering as a vain imaging. (Text Ch. 27 §2)

thought

One's manner of thinking occupies a central place in the teaching of the Course, which aims at a reversal of thought. (Man §24) Thoughts are of two types (Man Intro), that of:

1. **Ego**, which is typically nonstop, or
2. **Real** self; this cannot be heard until #1 is stopped.

True thoughts are the ones "thought with **God**." (passim) See **mind** and **brain**.

Thought is: There are no idle thoughts. (Text Ch. 2 §7) Thought is communication. (Text Ch. 8 §7) A thought is in the mind (brain). (L #137) What we call ego is thought. (Text Ch. 19 §9) Miracles are thoughts. (Text Ch. 1 §1 #12) Every loving thought is true. (Text Ch. 12 §1) A concept is but a thought. (Text Ch. 31 §5) You have written your thought on the **world**. (L # 14) Thoughts are dangerous to bodies. (Text Ch. 21 §9) There are no private thoughts. (L #19, Text Ch. 15 §7) Thought systems are not partial. Each is consistent. (Text Ch. 11 §1) The **Separation** is a system of thought. (Text Ch. 3 §7) Each **illusion** is a thought system. (Text Ch. 19 §1) Image can be understood as thought. (Text Ch. 3 §5) One thought, completely unified, will serve to unify all thought. (L #108)

Thought does not: Thought does not mean anything. (L #4, 10) There is no **meaning** in thought of loss. (Text Ch. 30 §8) Delusional ideas are not **real** thoughts. (Text Ch. 5 §6) Distracting thoughts have no power. (L #80) The **body** thinks no thoughts. (Text Ch. 31 §3) What contradicts one thought cannot be true unless its opposite is false. (L #163) You cannot keep part of a thought system. (Text Ch. 16 §6)

You can't exclude yourself from your thoughts. (Text Ch. 7 §7) Your thought does not belong to you. (Text Ch. 31 §1)

Thought does: Thoughts begin in the **mind** of the thinker ... reaching out. (Text Ch. 6 §3) Thoughts have consequence to the thinker. (Text Ch. 12 §3) The thoughts you hold are mighty, and **illusions** have a strong effect. (L #132) Everything is a witness to the thought system you want. (Text Ch. 11 §6) Thought has the power to release or kill. (Text Ch. 21 §8) Thoughts are not born and cannot die. (Text Ch. 30 §4) You are affected only by your thoughts. (L #338) Things represent the thought that makes them. (L #187) Problems are perceived because of thought. (Text Ch. 17 §7) Worldly thought holds the **world** prisoner. (L #191) It is but thoughts that bring you **fear**. (L #196) Thoughts alone cause pain. (L #190) Hidden thought shuts communication off. (Text Ch. 15 §4) The insane protect their thought systems. (Text Ch. 17 §4) The (genuine) Self alone is consistent in Its thoughts. (L #170) Perfect thought offers protection. (L #151) Peace of mind begins with thought. (L #34) Thoughtless ideas occupy your mind. (L #8) Thoughts are images you have made. (L #15) Everything you see is the result of thoughts. (L #16, 23) Meaningless thought show a meaningless world. (L #11) Nothing but your thought can **attack** you. (L #26, 281) Sick imaginings cover **real** thought. (L #49) Truth is hidden under a cloud of insane thought. (L #41) With honesty, no thought opposes any other thought. (Man §4) You live and teach by your thought system. (Text Ch. 6 §1) Thoughts increase by being given away. (Text Ch. 5 §2) Your thought can make you free. (Text Ch. 5 §5)

veil

The Veil of Isis is an ancient metaphor roughly equivalent to **ego**. It symbolizes both the cold of **separation** and the **darkness** of **judgement**. The word 'veil' is used in this exact context only a few times in the Course. The purpose of the Course is to lift the Veil. This is also alternative terminology for Plato's Cave, the cage or **prison** you build, and the **stranger**. We are trying to see past the veil of **darkness**. (L #69) You are one self ... with power to lift the veil. (L #95)

vision

This is a mode and method concerning how you See **reality** without the **veil** of **illusion** obscuring your **sight**. It is obtained by ending **judgement** and **separation**, and partial vision can come gradually. Full vision is awarded as the **last step** occurs. This is equivalent to the Buddhist ambient-vision or all-seeing-eye. Real vision is not limited to concepts such as near and far. (L #30) Note that the Course is not strict with the use of the words 'sight' and 'vision.' Vision has no order. You either see or not. (Text Ch. 20 §7) The key to following the discussion is simply to keep in mind whether or not **illusion** is involved.

Blocked vision misses: Vision depends on light. You cannot see in **darkness**. (Text Ch. 13 §6) Nothing you see is related to vision. (L #45) You look thru a barrier that ... warps your vision. (Text Ch. 31 §7) **Body eyes** replace vision with **illusions**. (L #15) The **brain** cannot interpret what your vision sees. (Text Ch. 22 §2) Sadness ... fails to take ... vision. (L #100) Vision holds a replacement for everything you think you see. (L #23)

Unblocked vision gives: Vision depends upon the (equivalence) of give and **receive**. (L #108) **Forgiveness** transforms vision. (Text Ch. 17 §2) Vision can look beyond

appearance. (L #151) Vision can ... only **bless**. (Text Ch. 22 §3) Spiritual vision cannot see error. (Text Ch. 2 §3) Miracles and vision go together. (L #91) Everything looked on with vision is healed. (Text Ch. 21 §2) Holy vision sees all things as pure. (L #263) Vision extends beyond itself. (Text Ch. 21 §6) In you there is a vision that extends to all. (Text Ch. 25 §5) Inward vision looks on **perception** of the universe. (L #188)

Vision is yours: Vision is a choice. (Text Ch. 20 §5, §7) Vision has no cost to anyone. (L #27, 37) Vision is freely given to those who ask to see. (Text Ch. 20 §8) You can *see* reason ... the beginning of vision that has **meaning**. (Text Ch. 22 §4) **Real** vision does not depend on **body eyes**. (L #30) The decision to see is all that vision requires. (L #20) Recognizing that your **mind** has been blank is the first step to opening vision. (L #8, 10) **Blessing** gives you vision. (L #39) **Forgiveness** entitles you to vision. (L #75) True vision is natural **perception**. (Text Ch. 3 §3)

Voice for God - See **Holy Spirit**

world

Everyone who follows the world's curriculum ... teaches to convince himself that he is what he is not. (Man Intro.)

This is an important concept in the Course; the word 'world' is used over two thousand times and in a variety of modes. World is not necessarily what the typical sleepwalker believes it to be. It can represent:

1. The distorted world of consensus **sight**, that you and nearly everyone around you seems to experience. This 'consensus **reality**' has been much studied by psychologists. 'World' sometimes refers specifically to people rather than to other things.

2. *Or*, your personal version of the world, which is a customized variety of consensus reality. This is your very own unique world of **form**.
3. *Or*, the actual world, free of **illusion**, viewed thru **vision**, that one can learn to See. This learning is what the *Course* presents. (Man §5)

The end of The World is the end of illusion, not of reality.

The end of your world is the beginning of reality. (Man §14)

Not a world: There are no satisfactions in the world. (L #133) The world has unsatisfying goals. (L #164) There is no gain in the world. (Text Ch. 12 §6) The world is not as you see it. (Text Ch. 11 §8) The world of time is the world of illusion. (Man §2) The world you see does not exist. (Text Ch. 28 §5) Not one thing in this world is true. (L #240) The world you see holds nothing you want. (L #128, 129) The world provides no safety. (L #153) The world goes against your nature. (Text Ch. 7 §11) This world is the opposite of heaven. (Text Ch. 16 §5) The world is the **dream** that you can be alone. (Text Ch. 28 §7) This is a world of shadows, ... sickness, ... death and desolation, ... **sin** and **sacrifice**. (Text Ch. 26 §7) The world is a thing of despair. (Text Ch. 12 §8) The world is an **illusion**. (L #155) The world is very tired. (Text Ch. 5 §3) The world is unhappy. (Text Ch. 6 §3) The world is causeless. (L #190) The world is meaningless. (L #12) Death is not of the **real** world. (Text Ch. 12 §1)

An outlaw world: This world is not where you belong. (L #200) Some things are reversed in the thinking of the world. (Man Intro.) The world is not governed by the laws the world made. (Man §4) The world obeys the laws that sickness serves. (L #137) The laws of chaos rule the world you made. (Text Ch. 23 §3) Nothing the world believes is true. (L #139) Things in the world have temporary **meaning**. (Man §13) The learning of the world is based on the self adjusted to the world's **reality**. (Text Ch. 31 §5) This

world has been based on confusion. (Text Ch. 29 §2) This world seems to hold out many purposes. (Text Ch. 20 §8) The world places limits on communication. (Man §25) In this world there are no simple facts. (Text Ch. 26 §3) The world needs **salvation**. (Man §1)

You do world: You are at odds with the world. You see a partial world. (L #161) (Text Ch. 12 §3) You have invented the world. (L #32) This world is only in the **mind** of its maker. (Text Ch. 12 §3) You are the dreamer of the world of dreams. (Text Ch. 27 §7) Thoughts determine the world you see. (L #11, #23) **Perception** selects and makes the world you see. (Text Ch. 21 §6) **Illusions** about yourself and the world are one. (L #62) Idle wishes and **grievances** picture the world you see. (L #73) You see the world you value. (Text Ch. 16 §6) You project interpretation on the outside world. (Man §17) You perceive the world in terms of **ego** goals. (L #25) Ego made its world on **sin**; ... an upside down world. (Text Ch. 19 §2) You think that the world you made [actually] made you. (Text Ch. 21 §3) The world you see depicts exactly what you **thought** you did. (Text Ch. 27 §8) You make the world and then adjust to it. (Text Ch. 20 §3) Mind's **meaning** does not exist in the world outside. (Man §8) Beliefs keep the world in chains. (L #132) The past is the ground between the worlds. (Text Ch. 26 §5)

Because your world: You do not live in this world. (L #49) The fundamental conflict in this world is between **creation** and miscreation. (Text Ch. 2 §8) The world is questions ... without answers. (Text Ch. 27 §4) In this world your perfection is unwitnessed. (Text Ch. 13 §9) The circle of **fear** is the foundation on which the world is based. (Text Ch. 18 §9, L #332) You **attack** the **real** world every day ... (Text Ch. 12 §8) The world has many haunts where ... attack seems justified. (L #198) A private world that cannot be shared comes from fear. (Text Ch. 13 §6) Guilt made the

world. (Man §14) You believe you are lost in guilt, alone in a dark world. (Text Ch. 13 §11) The world you see is the delusional system of those made mad by guilt. (Text Ch. 13 §1) From **judgement** comes a world condemned. (L #325, 352) This world is causeless, ... neutral. (Text Ch. 28 §2) The world began with one strange lesson. (Text Ch. 31 §1) Names and symbols delineate the world of **darkness**. (L #184) Different worlds arise from different sights. (Text Ch. 13 §6) This world can seem to offer many roads. (Text Ch. 31 §4) The world attempts a thousand compromises. (Man §27) Dreams are a distortion of the world. (Text Ch. 18 §2) Everything in this world is little; ... made of littleness. (Text Ch. 15 §3) The logic of the world leads to nothing. (Text Ch. 14 §2) You seem to live in a world of limits. (Text Ch. 14 §11) Incompletion rules this world. (Text Ch. 25 §7)

Real world is: There is a light this world cannot give. (Text Ch. 13 §7) The other world is bright with **love**. (Text Ch. 13 §7) The **real** world is unaffected by the world you think is real. (Text Ch. 29 §9) The real world is a state of **mind**. (Text Ch. 30 §6) **Love** is the world's **reality**. (Text Ch. 12 §1)

Toward Earth world: All your world depends on the choice of flesh or spirit. You do not want the world. (Text Ch. 12 §1) (Text Ch. 31 §6) You are not a slave to the world you made. (Text Ch. 22 §3) There is no point in trying to change the world. (L #23) There is another Maker of the world. (Text Ch. 25 §4) Nothing in the world ... is without hope of change. (Text Ch. 29 §5) Dreams show you that you have the power to make a world. (Text Ch. 18 §2) This world will change thru you. (L #125) Seek to change your **mind** about the world. (Text Ch. 21 §1) The end of the world is translation ... reinterpretation. (Text Ch. 11 §9) The world must be looked at differently. (Man §11) You can escape all bondage of the world. (L #183) Deny the world in favor of truth. (L #45) The **real** world is achieved when you

perceive the basis of **forgiveness**. (Text Ch. 17 §2, Ch. 30 §7)
The world recedes as we light up our minds. (L #154)
Holiness reverses the laws of the world. (L #38)

END OF LEXICON

The Ancient Basis of the *Course*

*We are embarking on an organized,
well-structured and carefully planned
program aimed at learning.*

(Text Chapter 12 §2)

Why We Should Review the Basis

A Course In Miracles presents a potentially powerful transformation program and it should not be accepted or rejected without careful and *informed* review.

There are several ways to describe the *Course*. It can be viewed as a literal cosmology or a metaphysical philosophy, but these approaches can be lacking in practicality. It seems to be the intent of the *Course* that the ideas be applied; that they be *practiced*.

In an application paradigm, the Course teaches a thought system based entirely on *deep* ethics presented from an approach of non-confrontation. As grandiose as it may sound, a system such as this would indeed end war if it were widely held. It is difficult to comprehend logical opposition to such a concept.

Quite a number of various perceptions have been written concerning the *Course*. The majority of the views are based on a rather superficial knowledge of the content. The reactions range from simple profound disbelief to detailed outbursts of dogmatic tyranny.

Shallow commentary is a serious distraction and is thus most unfortunate. Not a single detractor seems to have noticed the deep ethics aspects of the *Course*. No criticism has been based on a detailed knowledge of the psychology of the *Course*. Not a single condemnation from theological quarters has understood the suffering perpetuated by the illusion of original sin.

They say, and at first glance the Course may appear, to be all sorts of things. It *could* be the out-pouring of a New Age cult. A look by a psychologist *may* result in the conclusion that the miracle is the result of systematic brainwashing. The alternative story of the crucifixion raises a call from the roof-tops that the *Course* is hell-bent on disfiguring Christianity. The *Course may* seem to create a mindset where everything is A-O-K and one can be oblivious to all the world's dangers. Some view it as Hindu, even though its basis is clearly in Platonism. They say all this and more.

They say these things partially because they have no knowledge of the history, content or goals of the Special Teachings. The detractors refuse to consider the fact that they are somewhat sleep-walking. They decline to practice the simple exercises that the Course provides so they can comprehend sleep for themselves.

They decline to believe the extent that their *thought makes* their reality. This is even in spite of the fact that modern psychology is now insisting that this ancient observation is scientific fact. With little consideration, they reject the idea that simply not thinking about the past and not thinking attack thoughts and not thinking about the future can change everything.

They simply refuse to consider how this radically alters the way one *sees* everything. It is as if they sleep and do not want to know. As strange as it may sound, neither do they really desire to know the source of their suffering, let alone end it. After all, as the *Course* makes clear, suffering is proof that you are alive. So we bless them, for they know not what they think.

Few people are familiar with the latest neuro-psychological findings. Therefore they are not aware that the mystery can now be removed from mysticism. We can show what part of the brain is naughty, how it creates illusion and how to atrophy these networks.

This aspect of science is an extremely significant collection of information. This is because salvation, the end of suffering, can now be explained scientifically. Hopefully, this review of the background of the Special Teachings will open some brains to use their brains to find their minds.

Finally, even those who are familiar and sympathetic with these matters are generally not at all aware of the evolutionary aspects of the special teachings. Therefore they do not yet know that to learn how to see is to *accelerate* evolution.

The *Course* goes to work on that.

But you still must do the work.

A Brief History of the Way & Work

The purpose of the Special Teachings
is to end suffering.

As commentary on the *Course* states, this curriculum is a thread of Platonism, specifically Plato's *Analogy of the Cave*. This is based on the obvious awareness unblocking language used by the *Course*. Platonism is found in many variants. All forms of practical Platonism, just like Buddhism, are strictly concerned with working toward the awakened state.

Details of the Cave analogy are readily available on the Internet, including translations of the original text, a Wikipedia article and numerous YouTube videos. Be advised that much of the Platonism found on the Internet deals primarily with outdated cosmology and theoretical philosophy. This material has little practical value. The Course directly alludes to the Cave in only one passage of any length; other references are minor:

Prisoners bound with heavy chains for years, starved and emaciated, weak and exhausted, and with eyes so long cast down in darkness they remember not the light, do not leap up in joy the instant they are made free. (Text Ch. 20 § 3)

The Cave is the earliest known description of the *function* of the Veil of Isis. It is not the best analogy, but is a good start. The important point is that a Way to escape must have been known. Otherwise the Cave would merely be an odd dream or a silly story.

A more modern analogy could be with a movie theater with no back wall. The screen (Veil) is blocking your view of reality, which lies outside and beyond. This screen captures and reflects what you think, and so you see what you think; this confuses perception of the real beyond. The screen is actually in the brain, but you cannot tell it is there. Other models are mentioned in the literature. These include the Cage-You-Build-For-Yourself and the Stranger-Who-Seizes-Brain, both of which are also implied in the *Course*. Although these metaphors are not

referenced directly, awareness of these concepts will make them more obvious when encountered. Both of these models are equivalent to the Veil and to **ego** itself.

The earliest glimmering of Western awakening knowledge seems to have originated in Egypt. From there, as reported by ancient historians, the teachings spread into the Levant. The central location of the resultant schools, along with ancient trade routes, allowed contact with lands as far away as Afghanistan, China and the British Isles. In southern Asia, Buddhists developed similar ideas. Although their programs were different, cross cultural contact between Platonists and Buddhists fertilized both traditions.

Although political considerations caused the established churches to suppress these ideas, the teachings survived in quiet corners scattered about Europe and Central Asia. Then, often enhanced by new findings, the ideas of awakening re-bloomed and reached out like a web, often being re-introduced in such diverse places as South America and Australia. By the twentieth century, the gnosis had become available to all and anyone willing to seek. From West to East there have been many systems; polytheist, monotheist and nontheistist, you know the Isms. Within these have been many programs; the *Course* says a thousand. These programs include the Bogomil, Cathar, Dzogchen, Nazarene, Rinzai and Vipassana, to name a few.

There are currently numerous groups working worldwide. These Schools have one thing in common: regardless of the language, the goal is always to end suffering by teaching us how to See.

The Mythological Basis

The purpose of the Special Teachings
is to create a new World.

The mythological aspects of the *Course* are covered in the *Text*.
The following may prevent some misconceptions in those new to
this kind of program.

The *Course* is non-dualist. There is no separation between
subject and object in godhead. Subject and object are One.
There is no God but the One. Thou Art God:

You have made your world!

Why does it not conform to your thinking?

Why does all you made seem to sin against you?

No matter! It is always time for judgement!

Condemnation!

Retribution!!

Vengeance!!!

Congratulations, you have created this world!

For you are God, and your world is vengeance.

And this is why you suffer.

You suffer by different words in different systems, but it is
always, without exception, because you made your world.

The *Course* teaches one to see Earth *devoid* of fear,
with *inability* to see sin or other illusion,
with *no basis* to apply judgement anywhere.

The *Course* is theistic; it posits the existence of a deity with a plan and a will. It is not at all necessary to believe this concept. The Course is beyond-belief in the sense that mere belief is not necessary. The proof is in the production. If you follow the Lessons *exactly*, the psychology of the Course will work its miracles anyhow. One could also state that the *Will* is to probe for awareness and the *Plan* is to seek perfection thru random mutation. Models are merely words pointing to shadows.

The Course is not Hebrew; it uses Christ symbolism. It is not conventional Christian; it denies the Paulist view of sin and of the crucifixion. It is not Islamic; it uses deity-as-father symbolism. The Course is not polytheist, as the Son and Holy Spirit are integral attributes of God. This is part and parcel with the non-dualist definition. Thus this is an almost unique niche in conception of deity. It intends to be as generic as possible, yet appeal to the sensibilities of those who were raised in a quasi-Christian culture. Most importantly, it insists that *sin is an illusion*. This absolutely includes Original Sin, as perhaps one of the most insidious illusions of all.

One aspect that may be difficult to comprehend is the Voice. This concept often appears in the special literature. This voice has gone by many names, including Hermes, Gabriel, and simply the Friend. The Voice is generically the delivery device for knowledge that people need now. Perhaps it is merely the Creative Principle at work.

One approach to non-dualism is the following contemplation:

Sometimes God says "I are You"
Sometimes God says "You am Me."

One way to consider mythology is that words are symbols, symbols are shadows and shadows are not the reality that casts them. There are no shadows in the light.

The Philosophical Basis

The purpose of the Special Teachings
is to obtain Clear Vision.

Consciousness is a Fundamental, like matter and energy. It is not a principle, it simply IS. As, I AM. Consciousness does not conform to standard geometric limits. It is everywhere but in no specific place. It has no arms or legs, so cannot cure conflict or cancer, *except thru you*. It has no eyes or ears, so cannot see or hear, *except thru you*. In addition, Consciousness *does not know you exist* until you shut off the infernal internal dialogue and Listen.

Consciousness has corollaries. These are *not* attributes, as they are part and parcel. Furthermore, in the final analysis, they constitute *nothings*. Corollaries include Light (all corollaries), Peace, Strength and Gratitude. There are others; these are type examples. They are all defined as the *absence* of something.

- Peace: the *absence* of Conflict.
- Strength: the *absence* of Weakness.
- Gratitude: the *absence* of Contempt.

For example, the most minute thread or speck of contempt will obscure perception of gratitude. You can play-say grace or fanaticize about gratitude, but cannot Know it. Those approaches are simply shallow. Contempt is a suitable type example because it is the most subtle of blockages.

If any aspect of consciousness is blocked in any way, we call this partial- or semi-consciousness. Partial consciousness simply does not represent full waking consciousness. Thus we say that people are asleep. The degree of sleep exists across a wide spectrum. Basically, kind and calm people are somewhat more awake, while the mean and hurried people are closer to full sleep-walking. To remove all the blockages is to awaken, see the light, end suffering, find your-self, create a new world and craft the leap to the next phase of human evolution. These events will

all be absolutely simultaneous because these terms are all exact synonyms. Parallel to this:

- With conflict gone, there is absolutely nothing to *define* Peace by, it loses its definition; it becomes a nothing.
- With weakness gone, there is absolutely nothing to *define* Strength by, so it becomes a nothing.
- And so forth, with the other corollaries.

Therefore we say that the dualities cease to exist and it-is-as-if the corollaries are simply reabsorbed into consciousness. The only reason we discuss gratitude is that we need to dissolve contempt. After all, the blockages were illusions and therefore never actually existed in the first place.

The existence of consciousness does not require the awareness of illusion. It's just that . . . well . . . you need to think about it because although you walk upright, you are not yet fully human. Consciousness may know of blockages, but cannot know precisely what these blockages consist of.

Only you can discover that.

The Neuro-Psychological Basis

The purpose of the Special Teachings
is to rewire the brain.

Shamanism, mythology, religion and philosophy are manners of speaking that live in the past. Being in the twenty-first century, let us consider the process of the Light as scientists would consider it.

It is typical in the special teachings to use the word 'mind' for both mind and brain. This is an opportunity for the brain to allow misconceptions. It can be useful to consider the difference in a simple way.

Brain is in the skull.

You can hold one in your hand. As amazing as this *collection* of organs can be, it still has manufacturing defects; evolution is incomplete. Evolution can thus be seen as somewhat defective. We are past the prototype phase, so the Special Teachings are Engineering Change Orders.

Mind is consciousness.

There is only one of these. It is a fundamental. It is not tainted in any way, knowing neither dichotomy nor the trap of illusion. Mind is everywhere, with no geometry. It just IS as you ARE.

Ego, fear and all other illusions live in a hodge-podge of neural networks. This is not in mind, but rather in an archaically wired brain, and not ever anywhere else. The legacy neural networks that comprise the veil have not yet been completely described. Fortunately, the function of two known components does cover the majority of the impediments that the veil causes.

1. **Inappropriate Memory Dumps:** There are direct neural connections from the memory centers to the optic processing meta-network. The *Course* refers to the *effects* of this mechanism as "living in the past." The cause is the involuntary and unconscious injection of feelings and

anticipation. These generally have nothing to do with the situation at hand. Be Here Now goes to work on that.

2. **Fear Mis-perception Organs:** Scientists have identified nine distinct modes of anger, each associated with a specific region of the brain. They are referred to as anger triggers because the result of activating these networks is an outburst of anger. It is important to understand that the actual mechanism begins with these networks themselves. They actually function by *injecting misperception* of fear. Be Patient goes to work on that.

Unless these impulses are dampened, the brain reacts automatically and often inappropriately. The *Course* places great emphasis on dissolving all thoughts associated with the organs of misperception. This atrophies these legacy networks, as discussed below. Aspects of this arrangement have survival value. The illusion of peripheral vision is made by a refresh cycle of image storage and *memory* retrieval. We remember the difference between apples and oranges. We know what our companions look like. We watch for predators. We fear and hate strangers and those who are different.

The problem is that survival value does not carry the utility it used to have. It is a statistical fact that modern democratic countries are among the safest places to live in all of history. This is quite true in spite of the illusions projected by the media. You mostly fear the actions of beings just like you. They are as thoroughly controlled by the illusion of fear as you are.

Compounding all this is the personal internal conflict that results from these illusions. We worry constantly, hoard possessions and neglect or exploit others. As if negative outside influences are not enough, the legacy neural networks also allow the injection of memory trivia. This irrelevant nonsense is then stewed in the brain to make neuroses such as depression and anxiety.

Consider an analogy that the brain is like a radio set that is capable of conscious communication. Neither the radio *station* (consciousness), nor physical reality (Earth) is *in* the radio *set*.

Among other functions, this radio-brain receives vast amounts of data. It then decides for itself exactly what interpretation it will present to you. It originally evolved to maintain life long enough to reproduce. It accidentally became a maintainer of suffering that extends well past the prime of life. Over hundreds of thousands of years, this device has received some new circuits. It is as if vacuum tubes have been replaced by transistors. The current radio-brain functions much more efficiently than in the extreme past, but there are still issues. Rather than filtering out the nonsense (radio 'noise'), the remaining archaic circuits actually *make* noise. The radio-brain 'sees' this noise as data and presents it as real. In this analogy, your guilt, grudge, grief and fear are absolutely nothing more than electronic noise in your head.

Fortunately, the connections exist in a manner that can be rewired. The process is known as Hebbian Plasticity. We can desynchronize and atrophy the data links that create your illusions and prevent Vision. Organs of perception of fear can be repurposed. We can grow and densify organs of *useful* perception, such as those for specific empathy, general joy and universal connection. These are not vague, touchy-feely New Age ideals, but rather actual potentials based on solid neurological science. There are other advantageous results, and much of it happens in an identical way to a cerebral stroke patient *re-learning to walk*.

You are capable of *learning to see*.

It happens like this: Neuroplasticity is experience-dependent. Anything you hold in attention has the potential to rewire and repurpose your neurons. Certain practices, typically involving repetition, but particularity utilizing *intense* focus, naturally accelerate this process. This requires the use of energy. Attention is not free; you must *pay* attention. The old way of describing this process is that "energy flows where attention goes."

The *Workbook for Students* goes to work on that.

Evolutionary Aspects

The purpose of the Special Teachings
is to accelerate evolution.

Consciousness includes your contact with consciousness. It can probe for awareness, and makes a *leap* in evolution when the dissolution of a fear is attained. To see the Light is to make a leap to the next phase of people evolution.

Chimpanzees are people-like, but they are not in any way human. Chimps are stuck with fear. Earth is covered with people-like animals of the *H. sapiens* species and few of these are *totally* human, the rest are relative. In a manner of speaking, the immediate personal mandate is to become less animal and therefore more human.

To become fully human is fully equivalent to fully achieving the objectives of the *Course*. To extinguish ego is equivalent to discarding animal nature. In a totally literal way, the purpose of the *Course* is to make this leap to the next phase.

Chimpanzees will toy with fire, but will never be seen carrying fire to *make* fire. Pre-humans first taste of cooked food was fire kill. The *idea* of the *deliberate* use of fire will simply *never* occur to either animal. Chimpanzees do not ask questions.

Many tens of thousands of years ago an advanced upright walking simian had an idea. After watching lightning fires for many years, he developed the feeling that he *knew* the fire. One day, he picked up a lightning ignited stick, carried it to a camp site, and *made* a fire. Thus the first rhetorical question was asked. First Fear was *questioned*, First Man walked and God first achieved proto-human awareness.

People are the fear questioning animal and this is our *singular initial uniqueness*.

At one time man knew mostly hunger. If they had not just eaten, they were likely hungry. They witnessed death from starvation. They *could not have conceived* of never being hungry. Then one imagined the end to this nonstop fear. Then, and *only then*, could the development of agriculture become

conceivable. Mastering a fear enables technology, and not the other way around.

Of course, this is not the total story of human evolution. Standard lethargic Darwinian DNA mutation operates continuously. Fire and food each represent merely one phase change. These changes also happened in more than one place, at the same time. This is evidence of a trend in evolution. Note though, that people evolution, the process of becoming more human, also occurs in distinct steps. The beginning of each phase is marked by a *sudden emergence*, of the *ability to question* a fear.

This is an outline version of the sequence:

2. Shaman (fear of the unknown)
3. Village-Agriculture (fear of environment)
4. City State (fear of pillage)
5. The current Axis Age (fear of self)

The beginning of a phase does not eliminate a fear, but only provides a brain that is capable of questioning, then, with training, of dissolving the fear(s). This process constitutes an advance in human consciousness; a decrease of animal-ness. So, as examples, they learned that houses tame wind and philosophy tames mind.

Likewise, once you imagine the Light, then, and only then, does it becomes possible to imagine the ability to See.

These phases are recognized by archeologists (stone, bronze, steel), ethnographers (myth stages), and geo-biologists (calderas and extinction), but the meta-pattern is commonly overlooked.

Each new phase constitutes a significant, **non**-Darwinian Leap. These leaps, and thus the beginning of each phase, are enabled by super-volcano eruptions and the human mass extinction that follows. Every single phase change is marked by an eruption and mass extinction. (The most recent event was the Thera/Noah Flood.) Crudely put, the unadapted die off and the survivors represent a higher order of evolution. Within phases, evolution

continues on its slow path. Those who see the Light will be more likely to survive the coming Yellowstone caldera event.

Other proto-people species have mastered fear of fire and death; only Homo sapiens people have managed to survive to master the self.

The only remaining fear that is **not** yet immediately dissolvable is Fear of Peace, as this one finality must be nearly ubiquitous to be effective. If peace as a fear seems strange, consider that to have peace, all weapons will be destroyed. Then they will say "How are we to defend ourselves?"

The world of vengeance rules them yet.

For this to end, You must Become Peace.

Let There Be Light !!!

